

St. Clement's Magazine.

Vol. 2.

PHILADELPHIA, FEBRUARY, 1895.

No. 1.

SINGLE COPY, 5 CENTS.

YEARLY, 50 CENTS.

ST. CLEMENT'S CHURCH,

Twentieth and Cherry Streets.



RECTOR,
REV. A. B. SHARPE.

ASSISTANTS,
REV. GEO. T. GRIFFITH.

REV. J. G. EWENS.

KALENDAR FOR FEBRUARY.

1. Friday (*Abstinence*).....Celebration, 7 a.m.
2. **Saturday (Purification of Blessed Virgin Mary).**
Celebrations, 7 and 9.30 a.m.
3. **Sunday (4th after Epiphany).**
Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Guild of Holy Cross, 5 p.m. Even-song, 8 p.m.
4. Monday (*St. Blasius, B. and M.*).....Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
5. Tuesday (*St. Agatha, V. and M.*).....Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
6. WednesdayCelebration, 7 a.m. Guild of St. Vincent, 8 p.m.
7. ThursdayCelebrations, 7 and 9 a.m. Mothers' Meeting, 8 p.m.
8. Friday (*Abstinence*)Celebration, 7 a.m.
9. SaturdayCelebration, 7 a.m.
10. **Sunday (Septuagesima.)**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
11. MondayCelebration, 7 a.m.
12. TuesdayCelebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
13. Wednesday.....Celebration, 7 a.m. Guild of St. Martha, 8 p.m.
14. Thursday (*St. Valentine, Pr. and M.*)
Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
15. Friday (*Abstinence*).....Celebration, 7 a.m.
16. SaturdayCelebration, 7 a.m. Guild of Holy Child, 3 p.m.
17. **Sunday (Sexagesima.)**..... Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
18. Monday.....Celebration, 7 a.m.
19. Tuesday.....Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
20. WednesdayCelebration, 7 a.m.
21. ThursdayCelebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
22. Friday (*Abstinence*).....Celebration, 7 a.m.
23. Saturday.....Celebration, 7 a.m.
24. **Sunday (Quinquagesima.)** (*St. Matthias.*)
Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
25. Monday.....Celebration, 7 a.m.
26. Tuesday.....Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
27. Wednesday.....Celebration, 7 a.m. Guild of St. John the Evangelist, 8 p.m.
28. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.

Sunday-school, 2.45 p.m.

Matins, daily, 7.30 o'clock.

Even-song, daily, 5 o'clock.

Men's Bible Class, every Sunday, 3 p.m.

Bible Class for Women in Sisters' House, every Sunday, 3 p.m.

Sunday-school and Poor Fund Entertainment, February 5th.

Choir Concert, Thursday evening, February 21st.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. Yearly, \$50 Cents.

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, FEBRUARY, 1895.

To the Parishioners of St. Clement's.

MY DEAR FRIENDS:—You are doubtless all aware that I have been called to my old work in London, the charge of which has been rendered vacant by the unexpected death of the Vicar of St. Peter's Vauxhall, about two months ago, and I have decided, after much hesitation, to accept the invitation. I shall greatly regret leaving St. Clement's after holding the chief responsibility for so short a time. But I think the affairs of the Parish may be best cared for in the future by one who is either an American by birth or, at least, has a longer acquaintance with this country than I have.

In the meantime the Parish is in good condition financially, and it may be hoped and believed spiritually as well. The Vestry are making earnest efforts to find the right man for the rectorship, in which they are, I trust, aided by your constant prayers; and there is every reason to believe that, if the people of St. Clement's will but remain united and faithful, the blessing of God will be upon the Parish in the future as it has been in the past. Though my departure for England cannot be delayed much beyond the beginning of March, I hope to remain with you long enough to see the new rector appointed and arrangements made for carrying on the work of the Parish efficiently.

I cannot, I fear, expect to see much of St. Clement's hereafter, and I shall always feel the warmest interest in its welfare, and I trust you will sometimes remember me and my work, which will not be a light or easy one, in your prayers.

Yours, faithfully in Christ,

A. B. SHARPE.

Annual Dinner of the Guild of St. Vincent.

The Guild of St. Vincent held its annual dinner at the Hotel Aldine on St. Vincent's day, Tuesday, January 22d, 1895. Every member, with one exception, was present. Professor W. A. Goodwin, of Bellefonte, Pa., organist and choirmaster at St. John's P. E. Church, was there in all his glory. The Rector presided at the head of the table. There was the usual amount of bantering and sarcasm, which can only be appreciated by a member of St. Vincent's Guild. A continual spirit of mirth was kept up throughout the dinner, especially when the punch was served, the flavor of which was doubtful, and one member, presumably a devotee of Mrs. Winslow, suggested soothing syrup. One of the members enjoyed Turkish cigarettes, his appetite for which was appeased before the close of the evening, and probably for some time to come. A letter of regret was read from Mr. Wright, the absent one. One of the members evidently liked apples, several being found under his chair after dinner. Red and white were the colors of the evening, they being the colors of the Guild.

St. Clement's Church.

Twentieth and Cherry Streets.

REV. A. B. SHARPE, *Rector.*

REV. G. T. GRIFFITH, }
REV. J. G. EWENS, } *Assistants.*

Rev. A. B. Sharpe in Church on
Saturdays: 11-12, 3-4, 7-8 o'clock.

Rev. G. T. Griffith in Church on
Thursdays: 7.30-9.30 P.M. Satur-
days: 7-9 P.M.

Rev. J. G. Ewens in Church on
Saturdays: 4-5 and 7-9 P.M.

Wardens.—Mr. Greville E. Fryer,
Mr. A. W. Kilgour.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff.

Sacristans.—Mr. Wm. H. Carson,
Mr. Sheldon P. Ritter.

Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034-36 Cherry St.

The Choir Boys' Recreation Club.

The boys continue to have their pleasant Tuesday evening. There is usually a good attendance, and the evening passes much too quickly, it would seem, from the reluctance with which they reply to the "good night, boys," which is the signal for hats and overcoats. The Club has had gifts of many new games in the last month, and a number of magazines. The same kind friend, who last winter furnished the means for an occasional refreshment evening, has again kindly remembered them. The absorbing interest of the Club just now is the concert, which they are preparing to give next month, and where they hope to see all their friends.

The next meeting of St. John's Guild will be Wednesday, February 27th, 8 P.M.

Sunday-school and Poor Fund.

Entertainment for the benefit of the Sunday-school and poor fund Tuesday, February 5th, 1895, 8 P.M. in St. Clement's Hall, 2024 Cherry St.

Part I—"A Happy Pair"—Mr. Honeyton, Mr. George Stuart Christie; Mrs. Honeyton, Miss Helen Caldeleugh Staley.

Part II—"Who is Who"—Mr. Simonides Swanhopper, Mr. C. Bill. Mr. Lawrence Lavender, Mr. M. B. Matthews; Mr. Broomfield Brambleton, Mr. G. S. Christie; Miss Cicely, Miss Susan H. Arnold; Matilda Jane, Miss Florence Allibone.

The music will be under the direction of Mr. Remi Remont, choir-master of St. Clement's Church.

The Choir Concert.

It has been decided to hold the choir concert on the evening of Thursday, February 21st, in the Sunday-school room. Tickets will be placed on sale in a few days (possibly by the time this issue of the magazine appears), and can then be obtained from the choir-mistress, the sexton, the choir-master, or the organist. The price of general admission will be twenty-five cents; but for the benefit of those who find the Sunday-school benches and forms inconvenient, or who desire to secure more desirable places, several rows of chairs will be placed directly in front of the stage, and these seats, which will be reserved, will be sold at fifty cents each.

The choir feels that it has many friends in the Parish; and, as it is to be presumed that each friend will purchase at least one ticket for the concert, quite a large audience is expected. In anticipation of this

the members of the choir have been for some time hard at work, and are, apparently, determined not only to merit the good opinion of their friends, but to send the latter away from the concert feeling that they have received several times the value of their tickets. Although the aim will be to have a strictly first-class concert, it is not proposed to make it wearisomely formal or classic. Those who come merely to be entertained and amused will not, therefore, go away disappointed; and neither will those who desire to hear some good music be compelled to leave with that desire unsatisfied.

As soon as all the details of the programme have been definitely arranged, it is probable that preliminary copies will be printed for distribution to the purchasers of tickets; suffice it to say at present, therefore, that there will be, among other things, instrumental solos, vocal solos, songs by the boys, glees by the gentlemen, choruses by the full choir, and, perhaps—though this is not yet positive—selections by an orchestra. In fact, there will be such a bewildering variety of good things and funny things and serious things—and things of *all* sorts—that we are rather inclined to think that it may, perhaps, be advisable, after all, to adopt the suggestion which the choir-master recently made to us, but which we thought at the time more humorous than practical, namely, "Be on the safe side, buy tickets as soon as they are placed on sale, and 'avoid the rush.'"

Has your subscription expired?

A Peculiar Incident.

A sailor was shipwrecked on the treacherous shore of a very small desert island; so small, in fact, that it did not take the worthy seaman more than a half hour to walk around it. The third day after he had been shipwrecked he began to give up all hope, and determined that after taking one last feeble walk around the island he would resign himself to fate and struggle no further against the inevitable. He walked slowly, gazing longingly upon the bright expanse of water, until he came to the little inlet where he had floated ashore. He stood taking a last sorrowful farewell of it when his eyes suddenly lighted on a dark object lying in the sand. He hurried forward, and picking it up found it to be a box of cigars. He had been an inveterate smoker all his life, so his joy was unbounded. He sat down and opened the box, and to his delight found the upper layer perfectly dry and smokable. But, horrible predicament! How could he light one? Not even a flint did the island boast of. A wave of bitter disappointment came over him. How he would have enjoyed one last smoke before he died. He sat gazing at the cigars in the box, and as he was doing so a brilliant idea suddenly struck him. With the quickness of thought and the avidity of a famished man, he snatched a cigar, and the cigar-box became a *cigar lighter*. E. C. P.

"Erin go Bragh."

"Erin go Bragh" will be continued in the next number of the Magazine.

"Noel."

I.

Full many a round of years have swung
 Their Christmas bells from turrets old,
 Since erst in Orient lands was sung
 The message glad—by angels told—
 The joyful news—the Christ-child's birth,
 Rung out in blessings over earth.

II.

Above us still upon the night
 That dims our path, there beams a star
 Whose lustre is so wondrous bright,
 It seems Heaven's gates are left ajar
 That erring children such as we
 The glories of that land may see.

III.

We roam not now in doubtful quest
 To find the Babe wise men adored;
 We, at His feet, seek that dear rest,
 They clearly know, who love our Lord;
 Oh! let us then while pilgrims here
 In faith arise and follow Thee.

IV.

Be Thou the Star to bless and cheer
 And guide us o'er life's stormy sea;
 And surely to that country blest
 Our lone, frail barks in safety bring,
 And bid us wave-worn wanderers rest
 Forever with our Lord and King.

MARY M. WRIGHT.

Choir Notes.

Donations continue to come in for the Choir Boys' Recreation Club, and the equipment of this organization is gradually becoming so complete that the meetings are a genuine pleasure to the boys, and are always well attended by members and ex-members of the choir. In fact, so attractive and enjoyable are the meetings of the Club becoming under the present able and progressive management, that there are, at times, as many as half a dozen adults present; and if the attendance of the "grown folks" continues to increase, it may be necessary, in time, to limit admission to those holding tickets. At any rate, if the new and novel plans at present under consideration by the supporters of the Club are put into execution (as they probably will be), it is, to say the least,

not at all likely that the Club will decrease in popularity. We are heartily glad to observe the steadily increasing prosperity of this Club, glad, not only for the sake of the organizer, whose disinterested and self-sacrificing labors have created and fostered it, but also because of the insinuating and unobtrusive influence for good which it exerts among the choir boys.

GHOSTS.

I have been asked to read before you a paper having for its subject the gruesome title "Ghosts." A request coming from such a dignified body as the Guild of St. John is worthy of all due respect, and the subject which in its wisdom it saw fit to set down for treatment should be treated by one skilled in the ghostly science. Now, I do not profess to be at all skilled in this particular science—the fact is, I know practically nothing at all about it. I approach the subject, therefore, more in the sense of a learner seeking more light, and simply throw out a few suggestions which have suggested themselves to my mind. If in any point I have made mistakes, I pray your pardon, begging you, ere passing judgment, to remember the story of the Irishman and the Bishop adorned with valid Catholic orders, but imbued nevertheless with Protestant theology.

This Irishman (being his valet and a Roman Catholic) was one morning addressed by his master as to the truth of this axiom "Outside the Catholic Church there is no salvation." The argument waxed long and hot, the Bishop maintaining that

it was a monstrous thing to assert such an axiom much more maintain it. At last, to bring matters to a crisis, His Lordship said, "Well, Pat, do you think it likely that I, staunch Protestant as I am, will be saved?"

"Well, me Lord," said Pat, "if ye are to be saved at all, at all, it will be by *raison av yer onconceivable ignorance*."

I pray you remember this, and be charitable in your judgments because of my "onconceivable" ignorance of the whole matter.

Two questions face us as we consider this matter.

1st. What is a ghost?

2d. Do ghosts appear to mortal beings?

What is a ghost? I can tell you what it is supposed to be. A ghost is supposed to be an apparition, or the appearing of the spirit of some person, in visible shape or form, and whose body has been dead for some time, long or short, at a certain fixed place and at a certain fixed time, amid certain surroundings to certain persons. It is said to have neither flesh nor bones, but to appear as a thin film or vapor, in shadowy outlines of the deceased to certain mortals for the purpose of giving admonition or guidance to that person, warning him or her of danger about to be incurred by himself or already incurred by some member of his family or devoted friend, or even of his own death. It is also said to inform the person of the means to be used for averting the threatened calamity. In other words, and very briefly stated, a ghost is the spirit of the deceased come back to earth.

Now we are face to face with the

second query. Can this be so, or as I have already put it in other language, do ghosts appear to mortal beings? In answer, I admit at once that it may be possible, but nevertheless it is highly improbable. Again, if it be possible, can the spirit of the deceased be seen? For if the living spirit of a living man or woman be not seen, is it not reasonable to conclude that the living spirit of a dead man cannot be seen?

Now, I am far from saying with Lucretius in his work "De Rerum Natura" Book III, that the spirit is born with the body, it grows with the body, it decays with the body, it dies with the body.

You ask me: How then are you to account for the appearance of the Banshee in Ireland, and the various other apparitions which have from time to time appeared to persons of undoubted intellectual ability.

I offer the following as a reasonable explanation though, I am far from making it an "ex cathedra" pronouncement. My opinion is that the whole subject is unexplainable, and that with our present limited knowledge it will remain inexplicable. But may not the following be somewhat near the truth: That the persons who see such apparitions are the victims of hallucination, or a diseased state of the imagination. Because the activity of the imagination is the chief source of certain mental appearances in nature outside of, or contrary to, regular natural laws.

These extraordinary appearances are called; 1st. Illusions or deceptive appearances. 2d. Hallucinations or diseased state of the mind; and 3d. Dreams.

The causes of these hallucinations

we may divide into two great classes: Subjective and Objective.

Subjective hallucinations are those which are caused by mental influences.

Objective, those caused by irregular conditions of the world, including in the term world the state of our own organism.

Now the material directly presented to us, even by the power of sight, is very small indeed. By far the greater part of our information is obtained by means of the memory, by inference and kindred sensations of other of our faculties faintly revived in our imagination.

[Continued in March number.]

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Libraries Purchased

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103d ANNUAL STATEMENT

Insurance Company of North America

OF PHILADELPHIA, PA.

Assets January 1st, 1895, including capital stock.....	\$9,562,599 92
Liabilities.....	\$7,318,330 82
Surplus.....	2,244,269 10
	<hr/>
	\$9,562,599 92
Surplus as to policy holders.....	\$5,244,269 10

CHARLES PLATT, President.
WILLIAM A. PLATT, Vice-President.
EUGENE L. ELLISON, 2d Vice-President.

GREVILLE E. FRYER, Secret'y and Treas'r.
JOHN H. ATWOOD, Assistant Secretary.
T. ROUARD WRIGHT, Marine Secretary.
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KALENDAR FOR MARCH.

1. Friday (*Abstinence, St. David, Abp.*)
Celebration, 7 a.m. Stations of the Cross, 8 p.m.
2. Saturday (*St. Chad., Bp., Abstinence*)
Celebration, 7 a.m.
3. **Sunday (1st in Lent.)**..... Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Guild of Holy Cross, 5 p.m. Even-song, 5 p.m. Mission Service, 8 p.m.
4. Monday (*Abstinence*)..... Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
5. Tuesday (*Abstinence*)..... Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
6. Wednesday (*Abstinence, Ember Day*).
Celebration, 7 a.m. Address, 5 p.m. Guild of St. Vincent, 8 p.m.
7. Thursday (*St. Perpetua, M.*)..... Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
8. Friday (*Abstinence, Ember Day*).
Celebration, 7 a.m. Meditation, 12 m. Stations of the Cross, 8 p.m.
9. Saturday (*Abstinence, Ember Day*).
Celebration, 7 a.m.
10. **Sunday (2d in Lent.)**..... Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p.m.
11. Monday (*Abstinence*)..... Celebration, 7 a.m.
12. Tuesday (*St. Gregory, P. C. and Doct.*)
Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
13. Wednesday (*Abstinence*)..... Celebration, 7 a.m. Address, 5 p.m. Guild of St. Martha, 8 p.m.
14. Thursday (*Abstinence*)..... Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
15. Friday (*Abstinence*)..... Celebration, 7 a.m. Meditation, 12 m. Stations of the Cross, 8 p.m.
16. Saturday (*Abstinence*)..... Celebration, 7 a.m. Guild of Holy Child, 3 p.m.
17. **Sunday (3d in Lent.)**..... Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p.m.
18. Monday (*Abstinence, King Edward, the Martyr.*)
Celebration, 7 a.m.
19. Tuesday (*Abstinence*)..... Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
20. Wednesday (*Abstinence*)..... Celebration, 7 a.m. Address at Even-song, 5 p.m.
21. Thursday (*Abstinence, St. Benedict, Ab.*)
Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
22. Friday (*Abstinence*)..... Celebration, 7 a.m. Meditation, 12 m. Stations of the Cross, 8 p.m.
23. Saturday (*Abstinence*)..... Celebration, 7 a.m.
24. **Sunday (Mid-Lent.)**..... Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p.m.
25. Monday (**Annunciation of Blessed Virgin Mary.**)
Celebrations, 7 and 9.30 a.m.
26. Tuesday (*Abstinence*)..... Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
27. Wednesday (*Abstinence*)..... Celebration, 7 a.m. Address, 5 p.m. Guild of St. John the Evangelist, 8 p.m.
28. Thursday (*Abstinence*)..... Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
29. Friday (*Abstinence*)..... Celebration, 7 a.m. Meditation, 12 m. Stations of the Cross, 8 p.m.
30. Saturday (*Abstinence*)..... Celebration, 7 a.m.
31. **Sunday (5th in Lent.)**..... Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p.m.

Sunday-school, 2.45 p.m.

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Even-song, daily, 5 o'clock.

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Bible Class for Women in Sisters' House, every Sunday, 3 p.m.

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PHILADELPHIA, MARCH, 1895.

At a meeting of the Vestry, Friday February 22d, the Rev. G. H. Moffett was elected Rector.

The Envelope System.

The financial year of the Church ends March 25th; and before that date, envelopes for the year 1895-6 will be sent to all those who are at present pledged to contribute a fixed sum to the weekly offertory; and it will be considered that the amount pledged in each case will be continued for the ensuing year, unless notice is given at once to the contrary.

The expenditures for the year are based upon the income entirely, which is represented by pew rents, pledged and unpledged offerings. Of these the last item is an uncertain one, and therefore every member of the Parish should make a fixed and regular contribution to its support. Those who do not now take the pledges should do so, and all should pledge as much as possible.

The results of the pledge system during the past year have been quite gratifying, and we have, after a fashion, been able to live within our income. But there is still a debt of \$23,500 on the Church and Parish buildings, and there is pressing need of exterior repairs as well as interior redecoration. Our income must be increased, and it can be very largely if we all do our share.

Diocese of Pennsylvania.

A Quiet Day for Churchwomen will be held on the second Thursday in Lent, March 7th, 1895, at the Church of the Incarnation, Broad and Jefferson streets, Philadelphia, to be conducted by Rt. Rev. William Creswell Doane, D.D., LL.D., Bishop of Albany. The services will be as follows: St. James Church, Walnut and Twenty-second streets, 7.30 A. M. Holy Communion, Bishop Doane, Celebrant; Church of the Incarnation, 9.30 A. M., Holy Communion, Rev. Dr. Newlin, Celebrant; 10.30 A. M., First Meditation; 3 P. M., afternoon offerings of the day for the united offering of the Woman's Auxiliary to the Board of Missions, made at its triennial meeting held in October.

Conference of Churchwomen in Holy Trinity Parish House, Twentieth street, below Walnut, on Friday, March 8th, from 10.30 A. M. till 1 P. M., and from 2.30 till 4.30 P. M.

Girls' Friendly Society.

The Secretary and Treasurer of the Girls' Friendly Society is Miss Margaret Ruff, 328 South Twenty-first street, to whom all money and communications should be sent.

Lent Services.

Sunday evening 8 P. M., mission services. All seats free, preacher, the Rev. Father Sargeant, O. H. C.

Tuesday 3.30 P. M., Bible Class.

Wednesday 5 P. M., address by Rev. J. G. Ewens.

Thursday 8 P. M., address by Rev. G. T. Griffith.

Friday 12 M., meditations by the Rector.

St. Clement's Church.

Twentieth and Cherry Streets.

REV. G. H. MOFFETT, Rector.

REV. G. T. GRIFFITH, } Assistants.

REV. J. G. EWENS, }

Rev. G. H. Moffett in Church on Saturdays: 11-12, 3-4, 7-8 o'clock.

Rev. G. T. Griffith in Church on Thursdays: 7.30-9.30 P. M. Saturdays: 7-9 P. M.

Rev. J. G. Ewens in Church on Saturdays: 4-5 and 7-9 P. M.

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Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff

Sacristans.—Mr. Wm. H. Carson, Mr. Sheldon P. Ritter.

Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034-36 Cherry St.

Correspondence.

PHILA., Feb. 25th, 1895.

MR. EDITOR:

Dear Sir.—Whether the choir concert was a success financially it is impossible to say at present, as all the returns have not yet been made. That it was a success in every other respect, however, seems to be the unanimous opinion. The two great objects of the management were, *First*, to give a good concert; *Second*, to make money; and, as the first was not sacrificed to the second, the expenses were greater than might be supposed, and the profits will, consequently, be correspondingly light. However, there is an enjoyable sense of satisfaction in having done a thing to the best of one's ability; and as the choir did the best it could under the circumstances, it is experiencing

—from the oldest member to the youngest, from the biggest man to the smallest boy—the sense of gratification referred to. Imperfect as the entertainment was in many respects, it seems to have given considerable enjoyment; and, whether the profits be great or small, we have the pleasure of knowing that, in the opinion of our friends, the choir has, in this matter, lived well up to its motto, namely: "If a thing is worth doing at all, it is worth doing well."

The choir feels that its sincere thanks are due to the audience, not only for their patronage but for their close and gratifying attention; and if those present enjoyed the affair as much as did the choir itself, they certainly secured the full value of the money invested.

Personally, I feel that my own thanks are due to the members of the choir for their interest, enthusiasm and zeal. The concert involved much extra work and considerable hard training, all of which was cheerfully submitted to without even the suggestion of a complaint from the smallest boy; and, though it may not come altogether graceful from me, I nevertheless feel constrained to say that I certainly think the members of the choir and the friends associated with them in the enterprise, fully merit any success the concert may have achieved.

Very truly yours,

REMI REMONT, Choir-master.

C. M. W.—We will try to publish hymn in next paper.

St. John's Guild did not have a meeting in February.

Sunday-school Entertainment.

The entertainment for the benefit of the Sunday-school and Poor Fund was given Tuesday evening, February 5th. In "The Happy Pair," Miss Helen Caldeleugh Staley played the part of Mrs. Honeyton, and Mr. George Stuart Christie that of Mr. Honeyton.

It was not definitely decided to have the second play, "Who is Who?" until two weeks before the date, and though it was enjoyable, want of more study and rehearsals was too plainly evident.

An Account of the Receipts and Expenditures of St. Mary's Guild and the Poor Fund to January 1st, 1895.

ST. MARY'S GUILD.

RECEIPTS.

Balance 1893.....	\$15 76
Offertories.....	12 43
Associates.....	37 80
Donations.....	8 25
Sale of work and materials.....	31 92
	<u>\$106 16</u>

EXPENDITURES.

Mothers' meeting (Guild Teas)....	\$52 74
Dry goods.....	7 01
Postage.....	1 31
Car fare.....	1 38
Sundries.....	87
Mothers' retreat.....	11 11
Christmas festival.....	15 42
Christmas present (Thomas).....	4 50
Balance.....	11 82
	<u>\$106 16</u>

POOR FUND.

RECEIPTS.

Balance 1893.....	\$90 75
Donations.....	232 68
Sale of old clothing.....	65 05
Balance Ash Wednesday retreat...	1 00
Balance Parish Tea.....	46 95
Interest (bank account).....	5 55
	<u>\$441 98</u>

EXPENDITURES.

Food, clothing, coal, etc.....	\$134 30
Alms.....	36 28
Paid for work.....	76 02
Car fares.....	21 50
Sundries.....	5 80
Books.....	11 64
Dry goods.....	26 78
Balance.....	129 44
	<u>\$441 98</u>

RECEIPTS.

Donations for Christmas dinner..	\$78 00
Collected for Parish Tea.....	110 50
Collected for Sea Shore Home..	1,346 28
Receipts for St. Martha's Guild..	25 50
Receipts for Guild Holy Child...	33 70
Receipts for Bible classes and night school.....	42 77
Proceeds of fair.....	382 50
Receipts Holy Cross Guild.....	87 80
	<u>\$2,107 24</u>

EXPENDITURES.

Christmas dinner.....	\$77 00
Parish Tea.....	63 55
Sea Shore Home.....	1,291 14
St. Martha's Guild.....	23 00
Holy Child Guild.....	33 28
Night school and Bible class...	38 50
Fair.....	160 00
Holy Cross Guild.....	12 65
Balance.....	407 28
	<u>\$2,107 24</u>

Total receipts.....	\$2,655 38
Total expenditures... \$2,106 84	
Balance.....	548 54
	<u>\$2,655 38</u>

In addition to the above subscriptions and donations in money, a large quantity of groceries and provisions has been given for distribution, as well as twenty-four tons of coal from the Union Benevolent and other sources.

The large photographs of the exterior and interior of St. Clement's Church are for sale by Mr. E. Belinfante, 1412 Fairmount avenue. The photograph of the interior of the Church was copyrighted by Mr. Belinfante, and it is by his permission that we print the reproduction.

The Guild of St. Vincent.

The annual meeting of the Guild of St. Vincent was held Wednesday evening, February 6th, 1895. Mr. I. Ernest Linton was reelected Warden, and Mr. J. C. Goodwin, Jr., was also reelected Secretary and Treasurer. This Guild now enters into its ninth year as an organization of St. Clement's Parish. It was founded in January, 1887, by Father Field, previous to which the Acolytes were all members of the old St. Christopher's Guild. Of the original members five are still serving, and still members of this Guild, A. W. Howes, W. H. Carson, Erskine Wright, P. T. Kneale and J. C. Goodwin, Jr. The Guild has a membership of twenty-two, twenty of whom are active, one is in the General Theological Seminary, New York, and one is living in Bellefonte, Pennsylvania. The amount of church work that devolves upon the members of the Guild of St. Vincent includes very much more than their actual service at the altar, and the full extent of it can hardly be known to the congregation in general, and the extent and nature of this work inevitably involves the danger of formalism and unreality which has always to be fought against by each member. We therefore ask your occasional prayer for the Acolytes serving to keep warm their affection and love for the service of God, and to help them to be pure and sincere in their daily life. Surely such a prayer will be of benefit to the Guild of St. Vincent in its life and work, and in the uncertainties and changes in this Parish will help them to be faithful and united, and to keep always before them their motto—*Amori Christi et Ecclesiae*.

The Choir Concert.

Like the sudden ascent and the brilliant bursting of a sky-rocket the choir concert passed into history.

We cannot single out any one thing and say it was best, because they were *all* best. Master Herbert Wayne, especially, covered himself with glory, and after his clarionet solo he had grown about six inches taller.

Choir, choir-master and organist have the congratulations and best wishes of the members of the Parish.

Erin-go-Bragh.

[Continued from January.]

Sackville street, Dublin, is a street of monuments to the illustrious dead who have fought the battles of their country by land or sea, or who have benefited the municipality by their services and labors on its behalf.

Foremost among these monuments stands that of Lord Nelson, commonly spoken of as "Nelson's Pillar," or "The Pillar." On its base the victories of this naval hero are recorded, including that of Trafalgar. The monument is about 220 feet in height, and is surmounted by his statue in full naval uniform, as an Admiral of the Fleet.

From the top of the "Pillar" a magnificent view can be obtained on a clear day of the Bay of Dublin and the mountains of Wicklow and Dublin, and all this can be seen for the modest sum of two pence (4 cents), plus aching limbs caused by the climb to the summit.

To the north is seen an unfinished statue to the memory of Father Matthew, the Irish "Apostle of Temperance."

To the south can be seen the marble statue of Sir John Gray, Baronet, erected to commemorate his successful efforts to introduce a pure water supply to the city. Before his term of office Dublin suffered to a limited degree under the same evils as Philadelphia in aqueous matters.

The water supply, however, *never* did attain, even in its most evil days, to the consistency of liquid mud. Now, thanks to the exertions of the honorable Baronet, Dublin possesses in the "Vartry water" the purest drinking water in the world. It is conveyed by pipes from the *source* of the River Vartry in the Wicklow mountains to the water mains of the city, and "the highest satisfaction" has been not only "guaranteed," but obtained, and "the reservoir *does not leak*."

Next, at the northern entrance to O'Connell bridge (formerly Carlisle bridge), stands the bronze statue of "the Liberator," Daniel O'Connell, while at the southern entrance is placed the white marble statue of the leader of "48," William Smith O'Brien.

Continuing our walk southward through Westmoreland street we came to College street, and here stands the bronze statue of the poet Moore, immortalized forever by his poem on the "Vale of Avoca."

To his left stands "dear old Trinity," within whose walls the youths of Erin love to contend for the mastery in law, medicine, divinity, science and arts. Of which college more anon.

Right in front stands College Green; apparently a misnomer, as not a blade of grass is to be found on

that busy thoroughfare. Why then so-called?

Dublin, as I have already told you, was partly of Danish origin. Now this name "Green" carries us back to the Danes from whom it obtains its name. Every Scandinavian Assembly had attached to it a "Green" or place of assembly, surrounded by a thingmote or hill, on which the leaders and chiefs took their seats, and from whence the laws were proclaimed.

This Scandinavian institution obtains to this day in the Isle of Man, where the laws which are passed by the House of Keys have no force till they have first been proclaimed from the Tynwald.

Now Hogges Green or College Green served to Dublin in olden times the self same purpose as the Tynwald does to the Isle of Man.

J. G. E.

[TO BE CONTINUED.]

A Dream.

It was in the year 1894 that I had a dream, a dream that to me was very solemn. I dreamt that I was going over to some other country, and this country was far away, and when I went down to the landing to go on the boat it had gone, and a man told me that I would have no other way to go except by water, and the distance was great. I thought to myself how could I get there, but God was with me, as He is always, with my thoughts and actions. And the man told me if I would wait the ship would return and I could be carried over safely. My thoughts at that time were with no one but the Lord. The Lord had sent His kind angel and told me to lower myself

down to the edge of the water, and as I was going along something took hold of me and lifted me over the water, and I went over dry shod. And the angel of the Lord said: "Keep cheer, for I am with thee."

After I had come to that beautiful country I could not express the happiness, joy and peace which I enjoyed. There were all my kind friends, father, mother, brothers, sisters, my kind associates that were here, were there, and such a meeting it was to meet all those that I loved on earth. And, therefore, I was in the spirit that day as John saw it. And behold how nice and joyful it is to trust in the Lord, and such happiness to meet with the Saviour there above. Sickness, death, disappointments were never known. And, my dear friends, it was a very pleasant dream for me to think of being in that celestial country. The light of that day was superior to the sun on earth, it was so bright and pure. I have never gotten through praising the Lord for passing me over that river, the water of which was as clear as crystal.

WM. A. DAVIS, Philadelphia.

GHOSTS.

[Continued from February number.]

Accordingly, the condition of the mind *immediately* before the impression of any particular object, has a most important influence in determining how this object (ghost for example) will be perceived. If the imagination be vigorously excited (*e. g.*, by a ghost story), and we have a lively expectation of seeing something special occur, there is, to say the least, a *strong* probability that anything bearing even a remote resemblance to it will be mistaken for the thing itself. I well remember

being in 1883 for a short time in the county of Meath, in Ireland. Near the rectory was a farmer's cottage. In the neighborhood of this cottage his Satanic majesty was by common repute supposed to appear at frequent intervals, and in the shape of an animal which is doomed to exclusion from the Heavenly Jerusalem; that of an enormously large dog, whose coat was, of course, of sable hue.

The farmer was possessed of a large black dog, and on one occasion a neighbor's porcine gentry had invaded, after dusk, the horticultural preserves of the farmer. His daughter perceiving the scene of havoc and destruction rushed forth, calling to her assistance this famous dog. Having successfully dislodged the invaders and pursued them, even until she was weary, she began to retrace her steps homeward. On the way she perceived approaching a son of the soil in a rather jovial frame of mind, caused by a loving indulgence in the famous beverage called the "crathur."

As a gentleman in such a state is rather demonstrative, and to a *limited* (?) degree a nuisance, this young woman very wisely retreated into the shadows of the well-kept hedgerow of white thorn, and awaited the further course of events. Her dog, meanwhile, guarded her as jealously as ever Cerberus guarded the gates of Hell, pacing to and fro with bristling neck and fiery eyes.

Onward came the joyous swain, singing the old song, "I lost me hat and I'll never get drunk any more," until opposite her hiding place, when a fierce growl recalled him to his senses, sobered him instantly in fact.

"Oh, may the Holy Saint Patrick preserve us," said he; "sure an 'tis often enough I've herd tell that the devil himself was seen in this shpot, but I niver believed it afore; an shure now, shure enough, here he is; bad luck to 'im; right forninsht me, loike a big black dog as big as a calf and wid red eyes in him as big as saucers. God deliver me sowl," said

he; "but how am I to get pasht him at all, at all." With that came another growl from the dog. "Och, murther, di ye hear him now, just like his Rivirince tould us off of the Althar lasht Sunday, like a roarin' lion sakin' whom he may devour. Saints aloive, but I musht get out av this some way or another." Summoning up all his courage, he faced to the right about and went back, crossed the hedge and into the fields, and making a wide detour passed the fatal spot, and believes to this day that he really saw his Satanic majesty.

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Assets January 1st, 1895, including capital stock.....	\$9,562,599 92
Liabilities.....	\$7,318,330 82
Surplus.....	2,244,269 10
	<u>\$9,562,599 92</u>
Surplus as to policy holders.....	\$5,244,269 10

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St. Clement's Magazine.

Vol. 2.

PHILADELPHIA, APRIL, 1895.

No. 3.

SINGLE COPY, 5 CENTS.

YEARLY, 50 CENTS.

KALENDAR FOR APRIL.

1. Monday (*Abstinence*).....Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
2. Tuesday (*Abstinence*).....Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
3. Wednesday (*St. Richard, B.*).....Celebrations, 5.30 and 7.30 a.m. Guild of St. Vincent, 8 p.m.
4. Thursday (*St. Ambrose, B. and C.*)
Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
5. Friday (*Abstinence*).....Celebration, 7 a.m. Stations of the Cross, 8 p.m.
6. Saturday (*Abstinence*).....Celebration, 7 a.m.
7. **PALM SUNDAY**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins 10.30 a.m. Guild of the Holy Cross, 5 p.m. Even-song, 5 p.m. Mission Service, 8 p.m.
8. Monday in Holy Week.....Celebrations, 7 and 9.30 a.m. Meditation, 10 a.m. Even-song and Address, 5 p.m. Night Service and Address, 8 p.m.
9. Tuesday.....Celebrations, 7 and 9.30 a.m. Meditation, 10 a.m. Even-song and Address, 5 p.m. Night Service and Address, 8 p.m.
10. Wednesday.....Celebrations, 7 and 9.30 a.m. Meditation, 10 a.m. Even-song and Address, 5 p.m. Night Service and Address, 8 p.m.
11. **Maundy-Thursday**.....Celebrations, 7, 8, and 11 a.m. Meditation, 10 a.m. Even-song and Address, 5 p.m. Night Service and Address, 8 p.m.
12. **GOOD FRIDAY, FAST**.....Matins, 7.30 a.m. Meditation, 8 a.m. Children's Service, 9 a.m. Ante-Communion, 11 a.m. The Three Hours, 12 m. to 3 p.m. Even-song, 5 p.m. Night Service and Address, 8 p.m.
13. Saturday.....Celebrations, 7 and 9.30 a.m. Meditation, 10 a.m. Even-song, 5 p.m. First Vespers of Easter, 8 p.m.
14. **EASTER DAY**.....Celebrations, 6, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Children's Service, 3 p.m. Solemn Even-song, 8 p.m.
15. **Monday in Easter Week**.....Celebrations, 7 and 9.30 a.m.
16. **Tuesday in Easter Week**.....Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
17. Wednesday.....Celebration, 7 a.m. Guild of St. Martha, 8 p.m.
18. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
19. Friday (*Abstinence*).....Celebration, 7 a.m.
20. Saturday.....Celebration, 7 a.m. Guild of Holy Child, 3 p.m.
21. **LOW SUNDAY**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
22. Monday (*St. Anselm; Transferred.*)
Celebration, 7 a.m.
23. Tuesday (*St. George, M.*).....Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
24. Wednesday.....Celebration, 7 a.m. Guild of St. John the Evangelist, 8 p.m.
25. **Thursday (St. Mark, Ev.)**.....Celebration, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
26. Friday (*Abstinence*).....Celebration, 7 a.m.
27. Saturday.....Celebration, 7 a.m.
28. **Sunday (2d after Easter)**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
29. Monday.....Celebration, 7 a.m.
30. Tuesday.....Celebration, 7 and 9.30 a.m. Bible Class 3.30 p.m.

Sunday-school, 2.45 p.m.

Matins, daily, 7.30 o'clock.

Even-song, daily, 5 o'clock.

Men's Bible Class, every Sunday, 3 p.m.

Bible Class for Women in Sisters' House, every Sunday, 3 p.m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

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All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, APRIL, 1895.

PARISH NOTES.

It is expected that the Bishop of the Diocese will visit St. Clements, to give confirmation, some time in May, the date has not been agreed upon. The clergy would ask all those who desire to be prepared, to give their names as soon as convenient, that the classes may be arranged for and proper instructions given.

Envelopes for the next year have been sent to all who have been subscribers during the past year. Every member of the congregation ought to give regularly each week, for only in this way can the services be maintained and the work carried on. It is very desirable that a larger number of subscribers be obtained even for small amounts, and envelopes would gladly be supplied to any who send their names.

Father Huntington, O. H. C., will preach at the "Three Hours" on Good Friday. The attendance at the Sunday night services has been very good. The plain, practical nature of the conferences of Father Sargent cannot fail to produce a good deal of thought on an important subject which is too often lost sight of. St. Clements is under great obligations to the Order of Holy Cross for their help, spiritual and practical, during this Lent.

The Dorcas Society asks for further contributions in money and work, that they may be able to meet the many calls made on them; donations may be sent to Miss Mary Lex, 11 South Twenty-first street.

Penitents may avoid the hurry and numbers by coming early in Holy week for their confessions. It will also relieve the clergy somewhat. The hours will be found in the Calendar of the MAGAZINE; also on the notice boards in the corridor. Easter Day ought to appeal to all communicants, so that they would prepare and receive the Sacraments with proper dispositions. Last year the number of communicants was greater than the former year, and it is to be hoped that there may be a further increase this year.

Members of the congregation, whose names and addresses are unknown to the clergy, are asked to write them out and give to the clergy. Any who desire to be considered members of the congregation will kindly obtain letters of transfer from their former parishes and present them, for only in that way can their names be entered on our register. The clergy are always glad to know all who attend the services.

Persons who desire to make a thank offering for any blessing or privilege, are reminded of the sinking fund, which is being accumulated to take up the ground rent when it becomes due. Money may be placed in an envelope marked as to the intended purpose, and put in the alms basin; it will be given to the Trustees of the fund. This ought to appeal to all, each member of the con-

St. Clement's Church.*Twentieth and Cherry Streets.*REV. G. H. MOFFETT, *Rector.*REV. G. T. GRIFFITH, } *Assistants.*

REV. J. G. EWENS, }

Rev. G. H. Moffett in Church on Saturdays: 11-12, 3-4, 7-8 o'clock.

Rev. G. T. Griffith in Church on Thursdays: 7.30-9.30 P.M. Saturdays: 7-9 P.M.

Rev. J. G. Ewens in Church on Saturdays: 4-5 and 7-9 P.M.

Wardens.—Mr. Greville E. Fryer, Mr. A. W. Kilgour.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff.

Sacristans.—Mr. Wm. H. Carson, Mr. Sheldon P. Ritter.

Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034-36 Cherry St.

gregation ought to give at least once in the year for this purpose.

Many repairs are needed in and about the church buildings; money is asked for the repair fund. It may be designated for the particular object in which the person is interested. Acknowledgments will be made in the MAGAZINE of money given either for sinking fund or repair fund.

A well kept Lent ought to mean a generous offering at Easter. Let each one do what he can, and there will be no reason to complain.

The usual retreats have been held—the Outer Sisters of all Saints at the Mission House during the first week of Lent; the members of Holy Cross Guild on second Sunday in Lent at the same place. Both were very well attended. The mothers' retreat, conducted by Rev. W. W.

Rutherford, of Holy Comforter, was held on Thursday, March 28th. The Guild of St. Vincent expects to have a retreat on Passion Sunday. F. Sargent has very kindly promised to take the retreat. Members may show their appreciation by making the retreat earnestly and carrying out the fruits of it.

The men's retreat is to take place on Palm Sunday; the names of all who expect to make the retreat are asked for, that means may be provided.

Letters have been received of Rev. A. B. Sharpe's safe arrival in England. St. Clements will always remember his good work here, and the people will always pray for a blessing on his work at St. Peter's, Vauxhall.

The first number of a parish paper established at Church of St. John Baptist, St. John, has been received. It contains lists of Lenten services, sermons, etc., an article from St. CLEMENTS' MAGAZINE, and, not least, the names of our friends, Rev. J. M. Davenport and Rev. P. Owen Jones.

Many old friends will be glad to know that letters have come with the good news that F. Maturin is much better and able to take some work once more. He has to be very careful, so as not to over-exert himself. It is, perhaps, needless to say that he still retains his old love for St. Clements.

Tickets are now given to the children attending the 9.15 Mass on Sundays, to encourage them to come punctually and regularly. We ought to reach a larger number of children and develop our work in that direc-

tion. It is very important that they should be properly instructed; teachers are now needed for several classes. It is, of course, needful that any volunteering should be regular in attendance and interested in the members of their class.

Attention is called to the list of Holy Week Easter services. Small cards will be given out, and all are asked to fill out the cards and hand them in as soon as possible, that the clergy may know how many to expect at each Mass.

The Choir Boys' Recreation Club.

The Club still lives, and is well attended every Tuesday evening. The boys and their friends are enjoying the comfortable feeling of being in good financial condition, owing to their successful concert. New books, and games, when needed, refreshment evenings with ice cream, Saturday afternoon pic-nics in the country, as the days lengthen and grow warm are something to look forward to. This week one of our honorary members will leave the city for a long time, much to our regret; his constant attendance and interest in the boys has so won their affection, and that of all the members of the Club, that they feel keenly what a real loss he will be.

The Club has four new members this month, three of them new boys in the choir, the fourth in the preparatory class, making the number in the Club thirty; of that number eight or ten are not constant attendants, some of them living at too great distances to attend regularly.

Notice.

At the last regular meeting of the Guild of St. Vincent, it was resolved that the Guild declare itself ready to resume its former work of watching by the dead that are left at the church over night before burial.

Choir Notes.

Another great festival is rapidly approaching, and as church festivals intimately concern the choir, the latter has been for some weeks actively preparing for the Easter services. On Easter morning the Mozart Mass used on Christmas will, probably, be repeated; Woodward's Te Deum in Eb will be sung; and the anthem will be Stainer's "What are These?" In the evening, Tour's Magnificat and Nunc Dimittis will be used, and the anthem will be Abt's, "O Lord Most Holy."

Several more bass singers are needed in the choir—volunteers who have fair chorus voices and who can attend the rehearsals and services with regularity. Men possessing experience, and some knowledge of music preferred. Application can be made to the choirmaster any Sunday after service.

A Fair for the benefit of the House of St. Michael and All Angels for Young Colored Cripples and the Mission to Colored People, will be held in St. Mark's Parish House on the 1st and 2d of May. It is earnestly requested that parishioners lend their aid to this project and help forward these good works. Contributions in money or articles may be sent to Mrs. Grubb, 253 South Sixteenth street; Mrs. Williams, 220 St. Marks Square; Mrs. Linton, 672 Brooklyn street.

The Phoenix.

There was a wonderful type of the resurrection seen in Arabia, writes St. Clement, our patron Saint, to the Corinthians.

"There is a certain bird called a Phoenix; of this there is never but one at a time, and that lives five hundred years, and when the time of its dissolution draws near that it must die, it makes itself a nest of frankincense, myrrh, and other spices, into which, when its time is fulfilled, it enters and dies; but its flesh putrefying breeds a certain worm, which, being nourished with the juice of the dead bird, brings forth feathers, and when it has grown to a perfect state it takes up the nest in which the bones of its parent lie and carries it from Arabia into Egypt to a city called Heliopolis, and flying in open day, in the sight of all men, lays it upon the altar of the sun, and so returns from whence it came. The priests then search into the records of the time, and find that it returned precisely at the end of five hundred years.

"And shall we then think it to be any very great and strange thing for the Lord of all to raise up those that religiously serve Him in the assurance of a good faith, when even by a bird He shows us the greatness of His power to fulfill His promise?"

Offertories.

Week ending March 3d ...	\$90 66
Week ending March 10th..	159 71
Week ending March 17th..	157 06
Total.....	\$407 43

All arrears should be paid AT ONCE.

Purple and White.

Fasts and petitions to the Lord of love,
Vigils and hours in works of mercy spent,
While the spring sky is ashen gray above,
And the wind whistles in the budding trees—

Yea, prayer and psalm and penitence;
All these are violets of Lent.

Great joy succeeding gloom,
Glad bursts of song;
An altar radiant with golden light,
Rapture of heart which we would fain prolong,

These are our Easter lilies fair and white.

F. A.

Mr. Abbey's Pictures.

Who doubts but that many pictures have done holy work for God? Even the simplest print, after Fra Angelico, suggests something of the religious feeling that holy monk intended when he painted them. It is with something the same feeling one looks upon Mr. Abbey's fine pictures of Sir Galahad, that perfect knight, to whom was given the privilege of finding the Holy Grail, that sacred vessel used by our Lord at the last supper, and which was said to have been purchased from Pontius Pilate by Joseph of Aramethea. Each one of Mr. Abbey's pictures is a sermon in itself, and all who visit Boston should make a point of seeing them. No one can stand and gaze upon that wonderful light reflected from the wings of the company of angels, gathered half invisibly above and behind King Arthur's table, where the vacant seat is waiting for the perfect and pure knight who alone may sit in it without feeling lifted above this world. It is rather rare in these modern days of art to see religious pictures, especially such Catholic ones as these, that have found their resting place in the Boston Public Library, like a band of silent missionaries to that city of learning, rather than religion. May they do good work!

ART STUDENT.

Card of Acknowledgment.

The Rev. George Taylor Griffith desires to thank very sincerely the good friends of the Sunday-school and charity work under his charge, for the whole-souled manner in which they responded to his appeal for material aid, by acknowledging, with kind words and generous enclosures, the tickets mailed to them for the entertainment given in St. Clement's Hall, Feb'y 5th.

The net proceeds of the evening were \$85.00, a sum sufficient to meet the expenses of the Christmas Festival, to square up the Charity account to date, and to leave almost thirty dollars in the treasury.

Ghosts.

It is not very surprising, then, that where the anticipation of an event is very strong, and the representation of it made beforehand very vivid, the mind may perceive an event before it happens, or even see an object where none exists.

This species of deception in which the mind is excited without external cause is called subjective sensation, and the pain or pleasure of this sensation may be fully as great as if the appearance were a reality.

To illustrate this: I have read of a butcher who, on trying to hook up a heavy piece of meat above his head, slipped, and the sharp hook penetrated his arm, so that he himself was suspended. Being examined by a physician he was found almost pulseless, and said he was suffering most intense pain. The arm could not be moved without causing agony, so much so that in cutting off the sleeve of his jacket he frequently cried out. When the arm was bared, it was found to be quite unharmed; the hook having only traversed the sleeve of his coat.

The inclination to believe in that

which we like best meets us at every turn and in every walk of life.

This being so, I am met with the objection that certain persons disliked and did not believe in "ghosts," and yet have seen them.

The answer to this is: That dislike can be equally conducive to the production of an illusion, for the most important constituent in that which we call fear is aversion or dislike, yet fear of anything frequently tends to create in the mind a counterfeit perception of the thing feared.

The timid wayfarer by night sees a highwayman in every gate-post, ready to pounce upon him and demand at the pistol's point, "Your money or your life!"

The timid householder by night, when aroused by his spouse to discover "what noise was that," sees in the dim light a burglar in every piano lamp, etc.

The child listening to ghost stories, before going to bed at night, sees a ghost in every article of furniture in the nursery after the lights have been turned low.

I myself have mistaken my own ulster for an Irish moonlighter, and pommeled it right vigorously and straight from the shoulder, only to find out, alas, that an ulster had no flesh and bones, but that my knuckles possessed both flesh, bones and nerves to an eminent degree of painfulness.

NON-MENTAL OR OBJECTIVE ILLUSIONS.

This second class of illusions may be divided according to what the cause of the deceptive appearance may be.

(1) Illusions caused by ill-health, either of the organs of the body which are employed, or ill-health of the brain and nervous system considered as a whole; or, (2) illusions caused by irregularity in the composition of that which comes between our sight and the object seen.

Illusions arising from an unsound condition of the organs of the body are very numerous, and it will suffice to mention only a very few familiar to most of us here.

Color-blindness causes the person so afflicted to mistake one color for another.

A person suffering from jaundice imagines everything around him to be of a yellow color.

In certain cerebral and nervous diseases the person not only misapprehends real things, but even sometimes becomes incapable of distinguishing between real objects and pure phantoms of the imagination.

The delirium of fever and the horrors of delirium tremens are also familiar examples of illusion caused by ill-health.

For examples of illusions caused by irregularity in the composition of the medium which comes between our vision and the object seen.

If we look at the sun through blue, green, or yellow colored glasses only rays of these colors will be allowed to pass, and the sun will appear to be of a blue, green, or yellow color, as the case may be.

The transformation scene at a pantomime is the result of the skilful management of colored lights, and the apparitions of spectres or ghosts are caused by the skilful adjustment of concave mirrors at the sides of the stage, and figures seen through a fog seem larger than they really are.

In most of these cases, however, the scene is perfectly truthful as regards its own discoveries.

Now we have considered largely how it may be possible to account naturally for some apparitions. Some, I say, but not all, for as we read the Holy Scriptures and the [History of the Church] lives of the Saints, there have certainly been appearances which I, for one, would be the last to disbelieve or even doubt, and for these we cannot naturally account.

What I have tried feebly to guard against is that prurient spirit of the day which seeks to reduce everything, whether profane or sacred, open to the gaze of the whole world and its inhabitants.

To guard, in brief, against that looking into the unseen which God

in His All Wise Providence has seen fit to withhold from the public gaze.

Of one thing I am sure, and that is, that those holy and blessed ones from Blessed Mary the Ever Virgin, down to the last Beatified and Canonized Saint, these, I say, have communion with us and we with them.

Our best interests are theirs, and to the Eternal unceasingly ascend their chaplets of prayer for us who still remain, weary with the toil and dust of the strife in this weary world below.

And for those, our dear ones gone before, not yet made perfect, we may still offer up our prayers in unison with that blessed company, praying Him who is like them invisible, to hasten their perfection in His holy will that they may enjoy His presence always.

This is indeed some, I may go further and say, an unspeakable consolation, but then who of us longs not to see those gone before?

We shall see them, and sooner than we ever hoped for if we will only wait GOD'S time, and be perfect in the entire submission of our wills to His.

To sum up the whole matter that there are such beings as "ghosts" no one can, I think, deny; that they appear visibly to mortals may also be true, and I do not deny it, although I have never seen a spirit or ghost. The whole subject belongs to a sphere beyond our own, contains many things hard to be explained and still harder to be understood, and so far has remained unexplained except in the few cases I have mentioned, and will, I am sure, remain unexplained until that last great day, when the God of the spirits of all flesh shall make all clear as the noonday to our view.

Till then let us reverently leave the spirits of the dead in His keeping, and seek not selfishly to withdraw them hence, for even could we do so their power is limited, and since God has been indeed made flesh, let us seek Him to guide, direct, control and warn and protect until He comes.

The Passion Flower.

This flower is an emblem of the Passion. In the center is the Cross; the stamens are the hammers; the styles, the nails; the circle, the crown of thorns; the radiance, the glory around the head of our Lord; the tendrils, the cords with which He was bound; the ten petals, the ten Apostles (Peter, who denied, and Judas being absent); the leaf, the spear; and its five points, the five wounds. — *The Crucifer.*

“Erin go Bragh” will be continued next month.

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Assets January 1st, 1895, including capital stock.....	\$9,562,599 92
Liabilities.....	\$7,318,330 82
Surplus.....	2,244,269 10

\$9,562,599 92

Surplus as to policy holders..... \$5,244,269 10

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St. Clement's Magazine.

Vol. 2.

PHILADELPHIA, MAY, 1895.

No. 4.

SINGLE COPY, 5 CENTS.

YEARLY, 50 CENTS.

KALENDAR FOR MAY.

1. **Wednesday** (*St. Philip and St. James*).
Celebrations, 5.30, 7 and 9.30 a.m. Guild of St. Vincent, 8 p.m.
2. **Thursday** (*St. Athanasius B. C. and Doct.*).
Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
3. **Friday** (*Invention of the Holy Cross*).
Celebrations, 7 and 8 a.m.
4. **Saturday**.....Celebration, 7 a.m.
5. **Sunday** (**3d after Easter**). Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Guild of the Holy Cross, 5 p.m. Solemn Even-song, 8 p.m.
6. **Monday** (*St. John Ev. before Latin Gate*).
Celebrations, 7 and 8 a.m. Guild of St. Mary, 8 p.m.
7. **Tuesday**.....Celebrations, 7 and 9.30 a.m. Bible Class, 4 p.m.
8. **Wednesday**.....Celebration, 7 a.m. Guild of St. Martha, 8 p.m.
9. **Thursday** (*St. Gregory Nazianzum*).
Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
10. **Friday** (*Abstinence*).....Celebration, 7 a.m.
11. **Saturday**.....Celebration, 7 a.m.
12. **Sunday** (**4th after Easter**). Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
13. **Monday**.....Celebration, 7 a.m. G. F. Society (Physical Culture), 8 p.m.
14. **Tuesday**.....Celebrations, 7 and 9.30 a.m. Bible Class, 4 p.m.
15. **Wednesday**.....Celebration, 7 a.m.
16. **Thursday**.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
17. **Friday**.....Celebration, 7 a.m.
18. **Saturday**.....Celebration, 7 a.m. Guild of Holy Child, 3 p.m.
19. **Sunday** (**5th after Easter**). Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
20. **Monday** (*Rogation Day. Abstinence*).
Celebrations, 7, 8 and 9.30 a.m.
21. **Tuesday** (*Rogation Day. Abstinence*).
Celebrations, 7, 8 and 9.30 a.m. Bible Class, 4 p.m.
22. **Wednesday** (*Rogation Day. Abstinence*).
Celebrations, 7, 8 and 9.30 a.m. Confirmation, 8 p.m.
23. **ASCENSION DAY**.....Celebration, 6, 7 and 9.30 a.m. Night Service, 8 p.m.
24. **Friday** (*Abstinence*).....Celebration, 7 a.m.
25. **Saturday**.....Celebration, 7 a.m.
26. **Sunday after Ascension Day**.
Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
27. **Monday**.....Celebration, 7 a.m. G. F. Society (Monthly Meeting), 8 p.m.
28. **Tuesday**.....Celebrations, 7 and 9.30 a.m. Bible Class, 4 p.m.
29. **Wednesday**.....Celebration, 7 a.m., Guild of St. John Ev., 8 p.m.
30. **Thursday** (*Octave of Ascension*). Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
31. **Friday** (*Abstinence*).....Celebration, 7 a.m.

} Continual
Intercessions.

Sunday-school, 2.45 p.m.

Matins, daily, 7.30 o'clock.

Even-song, daily, 5 o'clock.

Men's Bible Class, every Sunday, 3 p.m.

Bible Class for Women in Sisters' House, every Sunday, 3 p.m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. Yearly, 50 Cents

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, MAY, 1895.

Subscribers who change their addresses during the summer months should notify us as soon as possible; unnecessary confusion will thus be avoided.

PARISH NOTES.

Easter Day was a glad day for St. Clement's; much work had been done by the members of St. Vincent's Guild in preparing the altar; a new system of lighting had been placed on each side of the sanctuary arch, so that the whole interior was very bright.

The faithful work of the Choir Master, Organist and Choir showed itself in the music, Mozart's Seventh Mass, which was well rendered. The old English Processional, "Hail, Festal Day," was sung, together with the hymn, "Oh, Sons and Daughters." A quartette of strings and two horns added greatly to the beauty and effect.

The children's service was in the afternoon; and solemn even-song at night, with procession and *Te Deum*, fitly closed the day.

Four hundred and twenty-nine communions were made at the early masses; this alone is something to be thankful for.

The Guild of St. Vincent had their eighth annual retreat on Passion Sunday, Fr. Sargent, Sup. O. H. C., Conductor. Twenty made the re-

treat, four being from Church of the Holy Comforter.

The members of the Guild deserve our gratitude for the quiet, faithful and efficient work which they do in the services, as well as for the outside labors which they ungrudgingly perform; especially at festival times a larger amount of work devolves on them.

The men's retreat (Guild of St. John) was very well attended on Palm Sunday; the Chapel was well filled at the various exercises; in both retreats a preparatory address was given on Saturday night.

At the last meeting of the Guild of St. John, committees were appointed to arrange for work. Suggestions were made that the members consider the subject of repairs to the Church and care of the grounds. It is hoped that they may take up these matters. The Church buildings need pointing very much; other repairs are needed.

Fr. Huntington, O. H. C., preached the "Passion" on Good Friday; the large congregation remained during the whole of the time.

The Council of the Confraternity of the Blessed Sacrament are very anxious to establish a Ward in Philadelphia. They have asked us to make arrangements at St. Clement's. It is hoped that we may be able to do so by Corpus Christi. Fuller particulars will be given in the next number of the MAGAZINE. Meanwhile, it is asked that those who wish to join give their names to the Rev. G. H. Moffett

At the time of going to press the Easter offering for the Sinking Fund

St. Clement's Church.*Twentieth and Cherry Streets.***CLERGY:**

THE REV. G. H. MOFFETT,
THE REV. G. T. GRIFFITH,
THE REV. J. G. EWENS,
THE REV. HERBERT PARRISH.

The Rev. G. H. Moffett in Church on Saturdays: 11-12, 3-4, 7-8 o'clock.

The Rev. G. T. Griffith in Church on Thursdays: 7.30-9.30 P. M. Saturdays: 7-9 P. M.

The Rev. J. G. Ewens in Church on Saturdays: 4-5 and 7-9 P. M.

Wardens—Mr. Greville E. Fryer, Mr. A. W. Kilgour.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff

Sacristans.—Mr. Wm. H. Carson, Mr. Sheldon P. Ritter.

Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034-36 Cherry St.

amounts to \$1,000, the whole amount of fund about \$2,000. Perhaps we may hope from time to time that many may give for this purpose. The Repair Fund received \$17. Foreign Missions \$2.50, this will be sent to the Bishop of Shanghai, China, for his work. Other special offerings amounted to \$50.

We must soon be thinking of the Seashore Home again. The same house has been secured for the coming year; it seemed better not to make any change. The printed report, it is expected, will soon be ready for distribution.

Regular attendants are asked to send their names and addresses to the clergy. Nearly four hundred persons sent in the Easter communion cards. It would be a great help if those of the congregation

who neglected this would send their names and addresses now.

There will be the usual intercessions on the Rogation Days. Those willing to take time are asked to decide what they can do before the days. The time-table will be posted and they can put down their names and hours. Much spiritually depends on our use of these days, and it is hoped that many will devote some time each day.

The Altar Guild was kept very busy during Lent on various orders, and they managed to get off several pieces of work for other parishes before Easter; they are now busily engaged on the orphreys of our own red cope, the hood of which will not be ready for Whit Sunday, as it is intended to make it an elaborate piece of work.

St. Clement's was represented at the Ecclesiastical Art Exhibition in New York only by our XVI Century Chasuble. It seemed wiser not to send more, partly because of the risk, and also because we needed some of our vestments for use during the time. Judging from the accounts in New York papers, the exhibition was very varied and complete.

The various other Guilds—Holy Cross, St. Mary's, Holy Child, as well as the Mothers' Meeting, have had their usual meetings, services and instructions.

It is hoped in the next issue of the paper to give some items from the annual report to the Convention.

We are all glad that the Rev. Herbert Parrish has come to help us in the work. We hope he may receive Priest's orders at the Trinity ordination.

Confirmation.

The Bishop of the Diocese has appointed the Vigil of Ascension Day, May 22d, as the date of his visitation to this Parish. It seems as if we would not have very many confirmed this year; instruction is now being given to those who have handed in their names. Classes are held by the Clergy and Sisters at various times (schedule follows) to meet the needs of individuals. There will be a general instruction on Friday evenings, at 8 o'clock, in the Chapel; also, classes at Sisters' Mission House.

Girls: Monday and Thursday, 7.30 P. M.

Women: Tuesday, 7.30 P. M.; Sunday, 3 P. M.

Children: Monday and Thursday, 4.15 P. M.

Boys meet Monday, 7.30 P. M.

Men meet Tuesday, 8 P. M.

Burials.

April 4th, Mrs. Clara Stevenson.

April 8th, George Sibley.

April 15th, Mrs. Mary Haney.

April 18th, Mrs. Helen G. English.

Baptisms.

April 4th, Ethel Alice Clinton.

April 11th, Margaret McIntyre.

Easter Even, Anna Valentine McNamara, Minerva Maude Pike, Evelyn Elizabeth Pike.

April 18th, Francis Jackson Hutten.

Note.

Thanks are due to some one for opening the Twentieth street gate. How hospitable and pleasant it looks!

Correspondence.

C. M. W.

The hymn, "Even-song is Hushed in Silence," was published in London in 1866 (Hymnology, Julian), but we cannot find it in any collection of hymns, nor have we been able to procure a copy of it.

Extract from Annual Report.**RECEIPTS.**

Pew Rents.....	\$2,938 69
Offertories, Cash and	
Pledges.....	6,016 08
Assessments.....	90 00

Total..... \$9,044 72

EXPENDITURES.

Salaries.....	\$4,360 50
Choir.....	1,487 31
Gas, coal, altar service;	
interest account, taxes	
and general expenses..	3,127 08

Total..... \$8,974 89

OFFERTORIES.

March 31st.....	\$267 47
April 7th.....	184 68
Easter day.....	800 00

Total..... \$1,253 11

Pledges for 1894 in arrears.

No.	2 in arrears.....	13 weeks
" 22 "	" " " " " " " "	7 "
" 24 "	" " " " " " " "	15 "
" 33 "	" " " " " " " "	17 "
" 37 "	" " " " " " " "	24 "
" 80 "	" " " " " " " "	42 "
" 87 "	" " " " " " " "	43 "
" 99 "	" " " " " " " "	37 "
" 106 "	" " " " " " " "	whole year
" 125 "	" " " " " " " "	47 weeks
" 134 "	" " " " " " " "	17 "
" 139 "	" " " " " " " "	whole year
" 162 "	" " " " " " " "	42 "
" 169 "	" " " " " " " "	30 "
" 173 "	" " " " " " " "	26 "
" 185 "	" " " " " " " "	50 "

It is hoped that these will be paid at once.

Vestry Election.

At the annual meeting on Easter Monday, the Vestry were elected as follows: John Douglas Brown, Henry Flanders, Greville E. Fryer, Alonzo Tilden, John Neill, Samuel Williams, Alexander W. Kilgour, Logan M. Bullitt, Francis M. Berry, Romaine Keyser, J. Howard Climenson, Sheldon P. Ritter.

At the stated meeting for organization Greville E. Fryer was appointed Rector's Warden, A. W. Kilgour was elected Accounting Warden, and J. H. Climenson, Secretary. The annual financial report was read and various committees appointed. Delegates to Diocesan Convention: J. D. Brown, Henry Flanders, John Neill.

Report of the Choir Boys' Recreation Club.**EXPENDITURES.**

Refreshments in February.....	\$3 29
" " March.....	3 44
" " April.....	4 69
Total.....	\$11 42

RECEIPTS.

Balance from last report.....	\$0 04
Donation.....	5 00
Honorary member's subscription....	1 00
Receipts from concert.....	33 31
Total.....	\$39 35
Expended.....	11 42
Balance.....	\$27 93

DONATIONS.

Miss H. Smith, games; Miss Weiser, books; Miss Crispin, books; Master Ralph Remont, books; Miss Wright, tickets for Zoological Garden; Mrs. John Cope, magazines; Unknown, magazines and books; ST. CLEMENT'S

MAGAZINE, Easter eggs; a friend, refreshments for December.

Magazines are always welcomed. After being looked over in the Club they are passed on to the boys' homes, and often much appreciated by older members of the family.

Choir Boys' Recreation Club.

Some one may possibly remember the balance left in the exchequer of the Choir Boys' Recreation Club this time last year, just four cents! What a contrast to the fine beautiful balance now in their possession! They feel themselves the richest organization in the Parish. No mental worry; no puzzling problem as to how the Club can raise a little money to start with in the autumn; only a comfortable feeling of ease and prosperity, and the happy satisfaction that the money now in their treasury is the result of their own industry.

Tuesday of Easter week the Club had its Easter entertainment, and twenty-one boys sat down to ice-cream and cakes, bonbons containing small Easter eggs, and the usual sentimental couplets; also, bonboniers, out of which are produced caps and bonnets of many colors, with which the head of each boy is quickly decorated, making a lively and picturesque table. The Club had the pleasure on this evening of entertaining for the first time the Rector, and enjoyed seeing him condescend to bonbons as well as ice-cream and cake. This was the last indoor entertainment for the season; one or two out-of-door ones are planned.

The Easter Music.

Every member of the Parish must have enjoyed our fine music and felt some of the old time fervor awakened by it.

The fine orchestral accompaniment to the wonderful singing of our well-trained little choir must have brought back some memory of the dear old time when we were noted for our fine music. It is to that old standard our choir would like to bring the music of St. Clement's, but how to do it is the trying question. The few men who sing regularly in the choir, and attend rehearsals and our little handful of boys are strained to the utmost to keep up to the requirements of the music. Every one knows what it is to work a machine to its utmost capacity. The writer has talked with members of the choir; has seen the tired and anxious faces of those responsible for the music, before and after some of our festivals, and has realized, as many of our parish perhaps do not, how taxed they are. Could we not, before another season, find some way to increase our appropriation, so that we may have more men, good voices (which can only be had for money) and relieve a little the strain on our good choir and faithful choir-master? Does it not often happen that those who come to a great mission church like ours hear, besides the music, something that takes root and often bears fruit a hundredfold? Would not the money be capital well spent in mission work, and bring good returns to the parish? Will some one think about it?

AN OLD PARISHIONER.

A Fair for the benefit of the House of St. Michael and All Angels for Young Colored Cripples and the Mission to Colored People, will be held in St. Mark's Parish House on the 1st and 2d of May.

Girls' Friendly Society.

St. Clement's Branch of the G. F. S., which was organized in December, 1894, has gone quietly forward, and now numbers twelve members, four Working Associates and two Honorary Associates. There is a class for Physical Culture the second Monday of each month; and a business meeting, followed by service in Chapel, each fourth Monday. A Current Events Class has been started, and a Literature Associate appointed.

The work of the G. F. S. is too well known to need any account of it here; the purpose of this article is to ask the interest of the congregation for our Branch, that it may become as powerful a factor in helping girls and young women as other Branches have been.

In the fall we hope to have a room of our own, where the girls can feel at home; where they may come for rest and recreation as well as for instruction; where they may make a cup of tea and find suitable books and magazines. For this room not money only, but also gifts of furniture, such as rugs, tables, chairs, etc., and especially books and periodicals, will be gladly accepted.

The Secretary and Treasurer is Miss Margaret Ruff, 328 South Twenty-first street.

Palm Sunday.

On Palm Sunday the palms were blessed at the altar before the seven o'clock celebration.

At the eleven o'clock mass there was the usual procession, and the choir and acolytes received palms at the altar.

At night Fr. Sargent gave the last of his conferences. Large numbers of people have attended these, and seem to have been much interested. Fr. Sargent gave the ten o'clock meditations on the first three days of Holy Week; his work has been a great blessing to us this Lent.

St. John's Guild.

The members of St. John's Guild are very lax in their duties; of about sixty members only ten made their appearance at the meeting Wednesday evening, April 24th.

At the March meeting committees were appointed to attend to the garden and the repairs to the Church, and there is evidence that both committees have done some work; but they were not prepared to make reports at the April meeting of how much had been accomplished. The repair fund is sadly in need of money, and the Church is sadly in need of repairs, and when the committee has money to work with the repairs will be made. The new lighting system, that the committee had placed on each side of the sanctuary arch, is an improvement that all must appreciate.

The next meeting of the Guild will be Wednesday evening, May 29th, and it is hoped that there will be a large attendance.

"Erin-go-bragh."

On the south of College Green stands Trinity College the *Alma Mater* of innumerable statesmen, orators, scientists, and poets, of which more anon.

Immediately inside its gates are the statues of Burke, the immortal orator, and Goldsmith, the poet and historian. Outside is the statue of Grattan, famous for his oratory and patriotism. Further on, as we ascend Dame street, is the equestrian statue of the perfidious William of Orange. Faithless to friends; relentless to foes; known forever on the pages of history as the instigator of the

massacre of Glencoe, and to Irishmen the world over as the repudiator of his own "Treaty of Limerick."

Anglicans have no reason to do him honor. An alien in race and in religion, he it was who first, in the annals of England, sought to foist upon the Catholic Church of England the title "Protestant," a title, by the way, to this day indignantly refused by her Houses of Convocation. His statue is an insult to the citizens of Dublin, and especially to the alumni of Trinity College. And that it is so regarded is evidenced by the fact that once (and if I remember rightly twice) has he been blown sky high, and the perpetrators never discovered.

But, to return, these statues give rise to a riddle: Why is College Green like a Land League meeting? Answer: Because there is Grattan making a speech; there is Goldsmith taking notes, and "King Billy" is riding off to Dublin Castle for troops or reinforcements.

The explanation being that the Government, in the days of the Land League, sent down Government reporters to take notes of the speeches of the Irish members of Parliament, in order to prosecute them for seditious utterances. This procedure frequently gave rise to an onslaught by the populace on these reporters, when a horseman was dispatched to summon troops or police for their protection.

On the north of College Green stands the Irish House of Parliament. A magnificent building supported by exquisitely carved Corinthian columns, and lighted from the roof.

Alas that it is no longer the House

of Parliament, but the Bank of Ireland. The Commons' Chamber is now used as the bank proper, while the Lords' Chamber is used for the meetings of the Board of Directors.

J. G. E.

[TO BE CONTINUED.]

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103d ANNUAL STATEMENT

CHARTERED 1791.

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OF PHILADELPHIA, PA.

FIRE, MARINE AND INLAND INSURANCE.

Assets January 1st, 1895, including capital stock.....	\$9,562,599 92
Liabilities.....	\$7,318,330 82
Surplus.....	2,244,269 10
	\$9,562,599 92

Surplus as to policy holders..... \$5,244,269 10

CHARLES PLATT, President.
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St. Clement's Magazine.

Vol. 2.

PHILADELPHIA, JUNE, 1895.

No. 5.

SINGLE COPY, 5 CENTS.

YEARLY, 50 CENTS.

KALENDAR FOR JUNE.

1. Saturday (*St. Nicomede*).....Celebration, 7 a.m.
2. **Whit Sunday**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m. Guild of the Holy Cross, 5 p.m.
3. Monday (*Whitsun Week*).....Celebrations, 7 and 9.30 a.m. Guild of St. Mary, 8 p.m.
4. Tuesday (*Whitsun Week*).....Celebrations, 7 and 9.30 a.m. Bible Class, 4 p.m.
5. Wednesday (*St. Boniface*).....Celebrations, 5.30 and 7 a.m. Guild of St. Vincent, 8 p.m.
6. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
7. Friday (*Abstinence*).....Celebration, 7 a.m.
8. Saturday.....Celebration, 7 a.m.
9. **Trinity Sunday**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
10. Monday.....Celebrations, 7 and 9.30 a.m.
11. Tuesday (*St. Barnabas*).....Celebrations, 7 and 9.30 a.m.
12. Wednesday.....Celebration, 7 a.m. Guild of St. Martha, 8 p.m.
13. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
14. Friday (*Abstinence*).....Celebration, 7 a.m.
15. Saturday.....Celebration, 7 a.m. Guild of Holy Child, 3 p.m.
16. **1st Sunday after Trinity**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
17. Monday (*St. Alban*).....Celebration, 7 a.m.
18. Tuesday.....Celebrations, 7 and 9.30 a.m.
19. Wednesday.....Celebration, 7 a.m.
20. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
21. Friday (*Abstinence*).....Celebration, 7 a.m.
22. Saturday.....Celebration, 7 a.m.
23. **2d Sunday after Trinity**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
24. Monday (*St. John Baptist*).....Celebration, 7 and 9.30 a.m.
25. Tuesday.....Celebrations, 7 and 9.30 a.m.
26. Wednesday.....Celebration, 7 a.m. Guild of St. John the Evangelist, 8 p.m.
27. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
28. Friday (*Abstinence*).....Celebration, 7 a.m.
29. Saturday (*St. Peter*).....Celebrations, 7 and 9.30 a.m.
30. **3d Sunday after Trinity**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.

Sunday-school, 2.45 p.m.
 Matins, daily, 7.30 o'clock.
 Even-song, daily, 5 o'clock.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. Yearly, 50 Cents

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, JUNE, 1895.

Subscribers who change their addresses during the summer months should notify us as soon as possible; unnecessary confusion will thus be avoided.

PARISH NOTES.

The Bishop of the Diocese made his annual visitation to St. Clement's on Wednesday evening, May 22d, at 8 o'clock. Quite a large number of people came, and thirty-nine received the Sacrament of Confirmation; one man had already been confirmed at the Ascension. Several have already made their first communion, and the rest hope to make theirs on Whit Sunday.

On Ascension Day a solemn high mass was sung at 7 o'clock, other masses at 6 and 9.30. There was a slight increase of communions over last year, but still not as many as there ought to be. It is a good test of the interest of our acolytes and choir when they come out in such good numbers so early in the morning. Breakfast, simple and plain, to be sure, was served in the parish building, after the service, to those of the acolytes and choir who so desired. The boys went off in high spirits for a day's outing with Rev. J. G. Ewens and Dr. Garrett. From various reports we judge they had a good day of it.

The Rogation Days were kept as a time of continued intercession. The wet weather interfered somewhat with the attendance of certain persons who had promised to be in church. St. Vincent's Guild were responsible for the night hours, they kept them faithfully. One is not surprised at this, of course, for it seems to be of the very nature of the Guild that performance should more than correspond to expectation.

The Diocesan Convention met in St. Luke's Church on May 7th, and continued in session three days; there was the ordinary routine of business. The question of appointing an Archdeacon seemed to engage a good deal of attention and interest—his status and functions. It was settled that the Diocese should have one, and we suppose the proper committee will arrange the details of precedence and work. Dr. Mortimer called attention to the fact that in earlier times this dignitary had the custody of the "holy oils," so, perhaps, this may be a move in the direction of restoring this "lost pleiad of the Anglican firmament" to its proper place and importance. Excuses do not seem to be sufficient that account for its practical disuse. According to "apostolic practice, in case of grievous sickness the faithful were anointed and prayed over for the forgiveness of sins, and to restore them if God so willed, or to give them spiritual support in their mortal dies." (St. James, v: 14, 15.)

Surely every devout person will hope to receive unction as a privilege of a member of the Catholic church.

St. Clement's Church.*Twentieth and Cherry Streets.***CLERGY:**

THE REV. G. H. MOFFETT,
THE REV. G. T. GRIFFITH,
THE REV. J. G. EWENS,
THE REV. HERBERT PARRISH.

The Rev. G. H. Moffett in Church on Saturdays: 11-12, 3-4, 7-8 o'clock.

The Rev. G. T. Griffith in Church on Thursdays: 7.30-9.30 P. M. Saturdays: 7-9 P. M.

The Rev. J. G. Ewens in Church on Saturdays: 4-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climensen.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff

Sacristans.—Mr. Wm. H. Carson, Mr. Sheldon P. Ritter.

Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034-36 Cherry St.

We are trying very hard to get the list of communicants into order, and ask the interest of every individual. There are a good many names of persons with no residence, and no way of tracing them.

Already quite a number of people have gone away from the city, but there is no good reason why the church should not be well filled at the Sunday services during the summer—plenty of people are here. The various Guilds will not meet as regularly, but we hope that the members will keep their rules faithfully.

The men's Bible class has been closed until the fall.

The same house has been taken at Point Pleasant by the All Saints' Sisters for the Sea Shore Home. The

account of expenses for last year was published in the March number of the MAGAZINE. We hope that the same interest may be shown, and generous contributions may not be lacking. It is a part of our work that would be very much missed.

The Rev. Herbert Parrish is to be ordained priest on Trinity Sunday at Calvary Church, Germantown. We ask the prayers of the people for him. He will say his first mass in the church on the Monday after at 7.30 o'clock.

Several persons have given their names as members of the C. B. S.; pressure of other duties has prevented arrangements for Corpus Christi. Any further plans will be announced later in church, or on bulletin.

It was a very great pleasure to us all, those who were at the service, and others who were not, to have F. Longridge with us in the evening of the Sunday after Ascension. Naturally the affection for those who have been helpful to people lingers on when they are ministering elsewhere. It is a joy to see them as often as we can; they, to a certain extent, belong to old-time friends.

Cancelled Postage Stamps.

Our readers are asked to save cancelled postage stamps, and send them to the sexton.

Several ladies of the parish wish to have a bed endowed in the St. Clement's Hospital, and for this purpose the stamps will be used.

Confirmed.

David Coles,
 Andrew L. Finney,
 John R. Guthrie,
 Sydney Greenfield,
 Theodore G. Hanan,
 Albert Hoffmann,
 George E. Johnson,
 William Long,
 Joseph C. Richards,
 Winfield Stevenson,
 Arthur Westergaard,
 Charles R. Bill,
 James Pike,
 Charles F. Oliver,
 George Myers,
 William J. Rule (at Church of
 Ascension),
 Anna V. McNamara,
 Mary B. McNamara,
 Ella Patton,
 Ruby B. Brower,
 Emily Walton,
 Abigail M. Clash,
 Georgianna D. Hoffman,
 Mary J. J. Guthrie,
 Virginia I. Finney,
 Teresa M. Mullein,
 Olga Irvine,
 Laura M. Godfrey,
 Katherine Godfrey,
 Helena M. E. Riddel,
 Anna G. Shryock,
 Adele Leach,
 Isabella Hooton,
 Clara C. Hamilton,
 Annie M. Hofman,
 Florence M. Elsner,
 Margaret L. McNamara,
 Margaret McMenee,
 Minerva M. Pike.

Pledge arrears cannot be published this month. There were several mistakes in the last, partly owing to new pledges and change in old numbers.

Even-song is Hushed in Silence.

Even-song is hushed in silence,
 And the hour of rest is nigh;
 Strengthen us for work to-morrow,
 Son of Mary, God Most High;
 Thou, who in the village workshop,
 Fashioning the yoke and plough,
 Dids't eat bread by daily labors,
 Succor them that labor now.

CHORUS:

We are weary of life-long toil,
 Of sorrow, and pain, and sin;
 But there is a City with streets of gold,
 And all is peace within.

We have sung the Psalms Thou sungen
 In Thy Father's House of old,
 When the voices of the Levites
 In a storm of music roll'd;
 We have done as Thou has't order'd,
 Offering up the Bread and Wine:
 Words of power are softly spoken,
 Jesus comes unto His shrine.

CHORUS:—We are weary, etc.

How are we to reach that City,
 Whose delights no tongue may tell?
 By the faith that looks to Jesus,
 Who sat weary by the well.
 Sinful men and sinful women,
 He will wash our sins away;
 He will take us to the Sheepfold,
 Whence no sheep can ever stray.

CHORUS:—We are weary, etc.

When we enter that bright City,
 What the vision we behold:
 Gates of pearl, and walls of jasper,
 Streets of pure transparent gold!
 Are the many mansions empty,
 Lone the terraces so fair?
 Jesus and His angels pace them,
 How He longs to see us there!

CHORUS:—We are weary, etc.

There the dear ones who have left us
 We shall some day meet again;
 There will be no bitter partings,
 No more sorrow, death, or pain.
 Even-song has closed in silence,
 And the hour of rest is nigh;
 Lighten Thou our darkness, Jesus,
 Son of Mary, God Most High;

CHORUS:

We are weary of life-long toil,
 Of sorrow, and pain, and sin;
 But there is a City with streets of gold,
 And all is joy within.

Lost and Found.

Where wert thou when the Tender Shepherd
 found thee?
 On the desolate moorland bleak and bare,
 All the terror of the night around thee,
 Only gloom and sorrow everywhere,
 Till the heavenly radiance of His face
 Made a glory in that lonesome place?
 Nay! He found me in the world's green
 garden,

Dearer to my heart than aught beside,
 And He drew me close and spoke of pardon,
 And He said it was for me He died.
 Now I think no wilderness could prove
 Drearier than the world without His love.

F. A.

Extracts from Report to Convention.

Baptisms..... 73 (adults 5)
 Confirmations..... 39
 Marriages..... 3
 Burials..... 13

Services.

Sundays..... 317
 Other days..... 1,254
 Total..... 1,571
 Holy Communion..... 788
 Number of Communicants.... 768
 (Not accurate or exact.)

Baptisms.

John Fowler Schoner,
 Charles Frederick Briexner,
 Carrie Bold,
 Helen Fethers,
 John Smith Wilson,
 Elizabeth Mallock Kneeder,
 Winfield Wesley Stevenson (con-
 ditionally),
 Mary Henkson (conditionally),
 Ruby Barnes Brower (condition-
 ally),
 Ida Mary Richwine.

Marriage.

John R. McLaughlin and Jose-
 phine Schimpf.

Offertory Account.

April 21st..... \$163 24
 " 28th..... 98 43
 May 5th..... 170 90
 " 12th..... 96 47
 " 19th..... 95 46
 Bishop's Fund..... 16 33
 Total..... \$640 83

Patients' Outing Fund.

Several friends of the Hospital kindly aided us in giving an entertainment in behalf of the Patients' Outing Fund, on Tuesday, May 7th.

As usual, our genial Choirmaster, Mr. R. Remont, and several members of the Choir, came to our assistance and discoursed most pleasant music and soothing melodies. To our organist, also, Mr. L. Gaff, courteous and obliging as ever, with the other gentlemen of the Choir, we extend our most grateful thanks.

The hit of the evening, by unanimous consent, was the portrayal of character sketches by Messrs. Harrington and Dougherty; and no one could say, on that occasion at least, that the "Irish were not in it."

And the ladies—well, they are always good—but at this time one was especially good.

We refer to Miss Gilpin, who, at short notice, and with admirable sacrifice of time, brought on the stage that most promising amateur dramatic club from our neighboring Parish of the Ascension.

One and all, the patients are most thankful, and we are sure that those who worked so well and so heartily do not consider that the giving of this entertainment was "Love's Labor Lost."

The Choir.

Soprani.—Theodore Homan, Andrew Roach, Herbert Stafford (soloist), Herbert Wayne (soloist), James McElroy, Frank Munn, Winfield Stevenson, Harold Wayne, Benjamin Hannis, Joseph Hill, John Guthrie, Basil Downey, Walter

McMullen, Chas. F. Weber, Jr., Laird Weber.

Alt.—Ralph W. Remont (soloist), Sidney Greenfield.

Tenori.—H. Winfield Kneidler (soloist), Louis M. Remont, William F. Steel.

Bassi.—A. H. Ritter, Geo. W. Hawkins (soloist), F. E. Remont, James Bunker, Wm. C. Wolfersberger.

DIRECTORS AND OFFICERS.

Choirmaster.—Remi Remont.

Organist.—Lawrence Gaff.

Choirmistress and Choir Club Directress.—Miss Fanny Darrach.

Secretary.—F. E. Remont.

Librarian.—Master Adam Preston.

Assistant Librarian.—Master Ralph W. Remont.

Copyists.—F. E. Remont, Miss Fanny Darrach, Wm. F. Steel.

Superintendent of Hymnals.—Master Andrew Roach

Assistant Superintendent of Hymnals.—Master Herbert Wayne.

Superintendent of Hymn Boards.—Master Herbert Stafford.

Assistant Superintendent of Hymn Boards.—Master Sidney Greenfield.

Choir Boys' Recreation Club.

The Club now numbers thirty members; fortunately there is never a full attendance; fortunately, because space and closet room is limited. Our choir room is the infant school room, the guild room, the hall connecting the clergy house with the church, as well as a choir room, and not among the least of the disadvantages is the necessity of giving up the Club on the nights when there are entertainments in the Sunday-school room, or service in the chapel, often necessitating the writing of many postal cards to announce that "there will be no Club." Tuesday evening is unfortunately a favorite night for entertainments in the parish, and also the only night on which the Club can meet; we hope some day in the not too distant

future we will be such a rich church that we will have ample room for all our parish work. Refreshment evenings are over, and all the members of the Club, grown-up members, as well as small boys, are looking forward to their pic-nic, which will be on Decoration Day, when the choir master can go with them. They propose to have a good old-fashioned pic-nic, with quarts of milk from some near-by farm houses, coffee made in gypsy style for those who like it, plenty of good things to eat, grab bags and games, and a good time generally. We hope the boys' friends will wish them a pleasant day.

The Priesthood.

We worship a living Christ, not a dead Christ. We worship a Christ who has not only become incarnate and given us the example of a flawless life, but who has ascended into heaven, and who, by the power of God the Holy Spirit, and by means of the sacraments, raises us from the natural life to the life supernatural; from a life of intellectual darkness to a life of intellectual enlightenment (we know God; we know the purpose of our being)—a Christ who is ever active in "the ministry of reconciliation," cleansing His people from sin and making them holy.

Our Lord is a priest. By virtue of His sinless human nature and His perfect sacrifice of Himself in the obedience of God's will, even unto death, He is acceptable to the Father. He stands before the Father, "the Lamb as it had been slain." He pleads His sacrifice for humanity and offers the propitiation for our sins. Through Him we are made acceptable to God. As priest He conveys our prayers to the Father, and as priest He conveys the Father's benediction and forgiveness, God's truth and God's grace to us.

Christianity is preëminently practical. If it is a fact that God loves us, and if it is a fact that He has given us the means of grace, that is

to say, the means of union with Him and the spiritual power or force to strengthen our wills and to overcome sin in our lives, it is necessary first that we should be told these facts; and, secondly, that we should come into actual contact with the means of grace, and our Lord has provided a visible extension of his priesthood for this purpose—the ministry of the church. "The ministers of Christ," says Dr. Liddon, "are not a body of lecturers whose business it might be to investigate a subject which is imperfectly understood, and to make periodical reports of their successive investigations. The first duty of the Christian ministry is to witness persistently to the fact that in Christ Jesus, God and man, mankind and God, are really reconciled. And this is not its highest duty. Since the reconciliation is of no avail except to those who are actually reconciled, it is not enough for a man to learn that it has been made; he must know how he personally may reap its benefits. Thus the Christian ministry is a ministry of grace as well as of truth; it bids every man, on the one hand, hold out the hand of faith that he may receive God's gifts; while on the other, it is itself a means whereby the grace or invigorating force of Christ, conveyed by His spirit, and reaching man by the certified channels of His approach, makes us *one with Christ, and Christ with us.*"

"As my Father hath sent me, even so send I you," said our Lord to His apostles. He gave them the power to preach and to baptize [St. Matt. xxviii: 19]; to remit or retain sins [St. John xx: 23]; to celebrate the Eucharist, *i. e.* to offer His memorial sacrifice to the Father [St. Luke xxii: 19]. He extends His own priesthood, in other words, and makes it effective in a practical and common sense way for mankind, so that St. Paul could say [II Cor. v: 20], "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's

stead, be ye reconciled to God," and we read in the Acts and in the Pastoral Epistles how the apostles handed on this power by the laying on of hands—the sacrament of Holy Order, and thus the priesthood of the Christian church is the priesthood of our Lord. The priests of the church represent our Lord. In the administration of the Word and sacraments they act for Him. The mysterious powers they possess as "stewards of the mysteries of God;" the power to consecrate the body and blood of Christ, and the power of remission of sins in Christ's mystical body, are really His powers. It is *He* who baptizes, *He* who forgives, *He* who consecrates, *He* who blesses through them—they are a kind of sacrament of Him, and in this sense St. Ignatius, Bishop of Antioch, said that we should regard the bishops, priests and deacons as our Lord; for while it is doubtless quite true that "we have this treasure in earthen vessels," yet the treasure must be revered in itself, and it lends a certain respect to the vessel.

People who object, as they say, to having "a man stand between them and God," must remember that the same objection would apply to every department of human life. God makes us dependent upon others for everything in existence. As has been pointed out recently there are the priests of wealth who have the power of the keys and the privilege of sacrifice; there are the priests of science whose temples throng with catechumens; there are the priests of art and the priests of political influence. It seems to be a Divine law that the masses of men should depend upon the few, and certainly it is not unreasonable that in a society like the church, composed of human beings, there should be officers and a government as in all human organizations.

But we should all try to remember, whatever our office in the church, that each one of us has a priesthood, at least a personal priesthood, and

that in the exercise of this priesthood we are dealing with a God who considers the heart and the motive of a man rather than his office. Christ is the acceptable high priest, not because he belonged to the tribe of Aaron, but because He did the Father's will. "I come to do thy will, O God."

Many thanks are due to our readers who so kindly sent us information about the hymn, "Even-song is Hushed in Silence." It was published in the hymnal of the S. S. J. E.

Copies of the hymn and information were received from the Bishop of Vermont, Miss Hutchinson, Mrs. A. M. Davies, and several others.

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Vol. 2.

PHILADELPHIA, JULY, 1895.

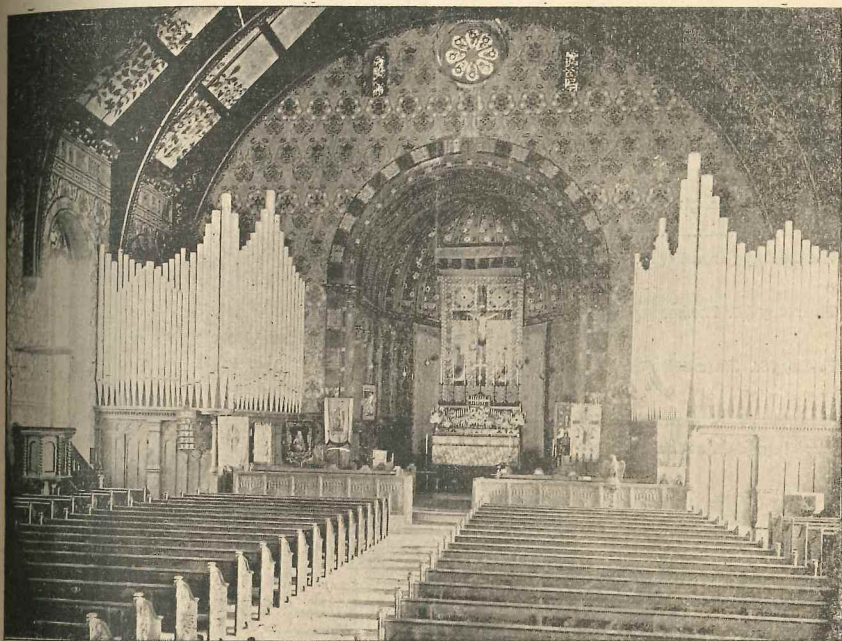
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E. Belinfante.

THE REV. G. H. MOFFETT,

THE REV. GEO. T. GRIFFITH,

THE REV. J. G. EWENS,

THE REV. HERBERT PARRISH.

KALENDAR FOR JULY.

1. Monday.....Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
2. Tuesday (*Visitation of B. V. Mary*).
Celebrations, 7 and 9.30 a.m.
3. Wednesday (*St. Irenaeus B. & M.*).
Celebrations, 5.30 and 7 a.m. Guild of St. Vincent, 8 p.m.
4. Thursday (*Trans. of St. Martin B. & C.*).
Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
5. Friday (*Abstinence*)Celebration, 7 a.m.
6. Saturday.....Celebration, 7 a.m.
7. **Sunday (4th after Trinity).**
Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
8. MondayCelebration, 7 a.m.
9. TuesdayCelebrations, 7 and 9.30 a.m.
10. Wednesday.....Celebration, 7 a.m.
11. ThursdayCelebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
12. Friday (*Abstinence*)Celebration, 7 a.m.
13. Saturday.....Celebration, 7 a.m.
14. **Sunday (5th after Trinity).**
Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even song, 8 p.m.
15. Monday (*Trans. of St. Swithun*)..Celebration, 7 a.m.
16. Tuesday.....Celebrations, 7 and 9.30 a.m.
17. Wednesday (*Trans. of St. Ormund*).
Celebration, 7 a.m.
18. Thursday (*St. Thomas Aquinas Pl.*).
Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
19. Friday (*St. Vincent de Paul, Abstinence*).
Celebration, 7 a.m.
20. Saturday (*St. Margaret V. & M.*).Celebration, 7 a.m.
21. **Sunday (6th after Trinity).**
Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
22. Monday (*St. Mary Magdalene*)....Celebration, 7 a.m.
23. Tuesday.....Celebrations, 7 and 9.30 a.m.
24. WednesdayCelebration, 7 a.m.
25. **Thursday (St. James, Apostle).**
Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
26. Friday (*St. Anne, Mother of B. V. M., Abstinence*).
Celebration, 7 a.m.
27. Saturday.....Celebration, 7 a.m.
28. **Sunday (7th after Trinity)**
Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
29. Monday (*St. Martha V.*).....Celebration, 7 a.m.
30. Tuesday.....Celebrations, 7 and 9.30 a.m.
31. Wednesday (*St. Germanus B. & C.*).
Celebration, 7 a.m.

Matins, daily, 7.30 o'clock.

Even-song, daily, 5 o'clock.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents.

Yearly, 50 Cents

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, JULY, 1895:

Subscribers who change their addresses during the summer months should notify us as soon as possible; unnecessary confusion will thus be avoided.

The beginning of the warmer weather means less energy for aggressive work, as well as fewer workers. Although many people are away, still enough are in the city for us to expect good attendance, if people are in earnest. The eight o'clock mass on Sundays has been discontinued. Various Guild meetings will not be held during the summer, but communicants and Guild members ought to remember that rules and habits of devotion are not episodes of winter work, but means of disciplining and strengthening character, and it is very important, if they are to be ways of growing in grace, that they should be faithfully "kept" during holiday times. The spiritual loss is very great in many during their summer wanderings and out-of-town idleness.

The sessions of the Sunday-school were closed on Trinity Sunday, when prizes for faithful attendance were distributed; it is to be hoped that the children will realize that they have a duty to God during the summer, and that there may be a goodly number present each Sunday at the children's mass.

It is a very real danger at the present day that zeal in mission work, and sympathy with the needs and trials of others, may cause people to forget that unless they are helped to live more for God, and to appreciate the need of the sacraments, mission work counts for but little. People get into the way of going where they can get most done for them in a material way, often sacrificing principles just to obtain earthly gain. The Church has her mission for souls, and Christians are not accomplishing the work of the Church unless they bring people to God.

The Sea-shore House at Point Pleasant, N. J., was opened on June 17th, when the first party went down—about thirty persons in all; the house will accommodate more, and later on there is every indication that its fullest capacity will be tested. It is to be hoped that sufficient money may be given to keep it open during all the hot months, and give an outing to all who wish to avail themselves of the opportunity. There is no fund available for this or other "treats," and these must depend on what is given by kind friends.

The increase in the "envelopes" during the month is due to the fact that many subscribers have sent in their money for all the time during which they are to be absent; their forethought will enable us to meet our ordinary expenses during the summer. There are still a very large number of members of the congregation who do not give regularly; all have a duty, and if they fulfilled their obligation our income would be much larger.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. G. T. GRIFFITH,
THE REV. J. G. EWENS,
THE REV. HERBERT PARRISH.

The Rev. G. H. Moffett in Church
on Saturdays: 11-12, 3-4, 7-8 o'clock.

The Rev. G. T. Griffith in Church
on Thursdays: 7.30-9.30 P. M. Sat-
urdays: 7-9 P. M.

The Rev. J. G. Ewens in Church
on Saturdays: 4-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer,
Mr. J. Howard Climensen.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff

Sacristans.—Mr. Wm. H. Carson,
Mr. Sheldon P. Ritter.

Seaton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034-36 Cherry St.

Those who were confirmed this
year made their first communion on
Whitsun Day, at seven o'clock.

Several persons have been ad-
mitted to the C. B. S., and others
have applied; there is every indica-
tion of a strong ward in the fall.

St. Clement's Hospital is very
much in need of funds, this has been
a hard year for all charitable insti-
tutions—the raising of money has
been difficult, old subscribers have
not renewed or decreased the amount,
and it has been impossible to get new
ones. After as long a delay as seemed
wise, the managers have reluctantly
determined to reduce the number of
patients as much as possible until
the fall, when it is hoped that some
plan may be found to carry on the
work.

In this reduction the Dispensary
must be included, this will no doubt
be a hardship to those who have
availed themselves of its advantages,
especially for the children; simple
remedies quickly administered are
the great need of these little suffer-
ers during the heat; a little longer
walk in the sun may mean much
harm.

Perhaps one of the various plans
as to a Colony Farm may be brought
forward practically.

Attention is again called to the
Sinking Fund and Repair Fund;
we do not solve difficulties by for-
getting or avoiding them; if all
would bear in mind these needs and
give what they can afford, we would
soon accomplish even something
practical. The buildings very much
need "pointing," the work ought
not to be delayed; the lowest esti-
mate of cost is over \$500; at pres-
ent the vestry can hardly undertake
to have it done unless the money is
in hand.

Offertory Account.

May 26th, cash.....	\$65 84
" " envelopes.....	47 82
June 2d, cash.....	47 32
" " envelopes.....	157 45
" 9th, cash.....	46 16
" " envelopes.....	166 65
" 16th, cash.....	29 49
" " envelopes.....	72 90
" 23d, cash.....	15 56
" " envelopes.....	42 85
Repair fund.....	1 00
Sinking fund.....	5 25
Missions.....	25
	\$698 56

Marriage.

June 19th, M. B. Archibald,
Lizzie Colgan.

Ordination of the Rev. H. Parrish.

The ordination of the Rev. Her-
bert Parrish to the priesthood took
place at the Trinity Sunday ordina-
tions at Calvary Church, German-
town. The rector of St. Clement's
presented the candidate, and several
of our parishioners attended the
service. It is interesting to note
that the first form in the ordinal was
employed by Bishop Whitaker, who
has now established that use in the
diocese, and also that none of the
laity present were communicated at
the ordination mass. A luncheon
was provided at the church after the
service. The newly-ordained priest
sang solemn even-song at St. Clem-
ent's, Trinity Sunday night, and
celebrated his first mass the next
morning at 7.30 o'clock at the high
altar. At the even-song the Rev.
George Read, who was made deacon
the same day, read the lessons, and
the Rev. Augustus Prime, of Bright-
on, Massachusetts, who presented
Mr. Read, preached the sermon.
There was a large congregation.
About fifty people attended the mass
next day, including several of the
newly-ordained deacons; the rector
served, and our XVIth century
chasuble was used.

Baptisms.

John Harvey Kenney,
Louis Morris Cuff,
Alice Waters.
William Edward Brown,
John Clement Mullett,
Florence Marie Good,
Katherine Lavinia Leivers.
Lilian Madelaine Harris,
Elizabeth Wiley,
William Berry.

Edward Carter Babcock.

It is with sorrow that we record
the unexpected death of Edward
Carter Babcock, in his nineteenth
year. He served faithfully as an
acolyte at God's altar in this parish
ever since he was a small boy until
about one year ago, at which time
he moved to Fort Washington.
Edward was highly thought of by
all who knew him. He had been a
worthy member of the Guild of St.
Vincent, and several members of
the Guild, and many of his friends,
attended the funeral mass in the
Chapel. Six young men acted as
pall bearers, among whom were
Messrs. Henry Clay Borden and
George W. Borden, who were two of
Edward's most intimate friends. The
mass was said by the priest who knew
him best, the Reverend George T.
Griffith; and he, along with the aco-
lytes, eight choir boys, accompanied
the body to West Laurel Hill ceme-
tery for the blessing of the grave
and the committal. Our prayer to
God for Edward is, *Requiescat in
pace.* Amen.

Flowers for the Altar.

Flowers are needed for the deco-
ration of the altar during the sum-
mer, perhaps it might be possible
for some of the parishioners to send
us flowers on Saturdays from near-
by places.

Persons who have cards for Bishop
Seymour's Mission are requested to
return them, as soon as convenient,
to the Rev. Geo. T. Griffith.

Burial.

Edward Carter Babcock.

St. Clement's Choir.

Soprani.—Theodore Homan, Andrew Roach, Herbert Stafford (soloist), Herbert Wayne (soloist), James McElroy, Frank Munn, Winfield Stevenson, Harold Wayne, Benjamin Harris, Joseph Hill, John Guthrie, Baird Downey, Walter McMullen, Chas. F. Weber, Jr., Laird Weber.

Alti.—Ralph W. Remont (soloist), Sidney Greenfield.

Tenori.—H. Winfield Kneedler (soloist), Louis M. Remont, William F. teel.

Bassi.—A. H. Ritter, Geo. W. Hawkins (soloist), F. E. Remont, James Bunker, Wm. C. Wolfersberger.

DIRECTORS AND OFFICERS.

Choirmaster.—Remi Remont.

Organist.—Lawrence Gaff.

Choirmistress and Choir Club Directress.—Miss Fanny Darrach.

Secretary.—F. E. Remont.

Librarian.—Master Adam Preston.

Assistant Librarian.—Master Ralph W. Remont.

Copyists.—F. E. Remont, Miss Fanny Darrach, Wm. F. Steel.

Superintendent of Hymnals.—Master Andrew Roach.

Assistant Superintendent of Hymnals.—Master Herbert Wayne.

Superintendent of Hymn Boards.—Master Herbert Stafford.

Assistant Superintendent of Hymn Boards.—Master Sidney Greenfield.

Personals.

Master Bert. Wayne, our first soprano-soloist, and his brother, Harold, are now with their parents in Europe, where they will remain, we believe, until some time in August. The responsibility of *all* the soprano-solo work devolves, consequently, upon Master Herbert Stafford during the summer, and we hope that he will rise to the occasion and accept the responsibility with the seriousness it merits.

Master Winnie Stevenson is off for the summer, and will spend the time in the country with relatives.

Master Basil Downey is, we understand, at the shore with his parents.

Master Sidney Greenfield leaves some time in July for Canada, and expects to spend a pleasant summer there with friends and relatives.

An Exception to the Law that He "Expands."

For churches with small choirs is a providential arrangement, or an exceedingly fortunate concatenation of circumstances—according as the reader may be disposed to regard the historical facts of the case—the summer falls in the midst of the Trinity season when there are great festivals to be observed; for a choir that is small at the most favorable season of the year is smaller when the heat is fiercest. So it is with our own choir at present. As stated above, five of our boys are away for the summer. How much more will go it is impossible to say—we hope not any—but those who have already left us have made a palpable hole in the choir, as might

have been observed on the evening of Sunday, June 23d, when we had but seven sopranos to sing solemn even-song. This, in a huge church like ours, made the choir puny, and, perhaps, in the minds of some, almost ridiculous. However, the circumstances must be remembered; and, after all, we no doubt have reason to congratulate ourselves upon the fact that we are able during the summer months to hold together a sufficient number of choristers to sing the masses and maintain the services intact throughout the entire year. Of course, it is very hard upon the handful of faithful singers who keep up their attendance and do double work during the most trying and uncomfortable season of the year, and they certainly deserve our gratitude for their regular and faithful service.

When the "cool weather" comes on, some members will return to the choir whilst new ones will join, and thus we shall flourish until another summer rolls upon us and it is again "too hot to sing."

Voices for the Choir.

A few more boys and many more men, particularly basses, are wanted for the choir; boys with clear, high sopranos and men with fair chorus voices. The men should have some knowledge of music, though this is not absolutely necessary if they possess quick, correct ears. Basses are at present very badly needed, but it seems impossible to induce men to join a choir at this season of the year. Any person desiring to become a member of the choir can readily arrange an appointment with the choirmaster, or will usually find

him at their service on Tuesday evenings, after 7.45, in the choir-room.

Departure of Choirmistress.

When it is stated in these columns that on Saturday, the 22d of June, Miss Fanny Darrach sailed from New York for Europe, where she will spend the summer, it is the mere notice of the departure of *one* of our parishioners, and means little or nothing to the general reader; but the same announcement made to the boys of the choir means much more than could easily be explained by an unpretentious member of the MAGAZINE's corps of writers—brilliant as that staff undoubtedly is!—and more than could readily be comprehended by the MAGAZINE's readers—intelligent and discerning as those patrons assuredly are! Suffice it, therefore, to say in brief, that the departure of Miss Darrach, our choirmistress, means the withdrawal of a watchful and interested eye over all the affairs of the choir, and the temporary loss of one who will be missed by the boys in a thousand little attentions to which they have grown accustomed; it means the closing of the club and the cessation of all accompanying recreations, excursions and "banquets;" it means the absence of a sincere and sympathetic friend (and the latter, by the way, is to some of them a strange, unusual and much appreciated possession); and last, but not by any means least, it means general, genuine and deep regret. Of one thing Miss Darrach may feel perfectly sure, namely, that she carries with her the best wishes of the choir and its earnest hopes that she may have a safe journey, a

pleasant trip and a speedy return—particularly the latter. It might be claimed, by those of cynical or uncharitable disposition, that these wishes and hopes are not entirely disinterested. This we are, of course, compelled to admit, but can truthfully retort that they are—for *that very reason*—none the less sincere and hearty.

It is very unfortunate that there is not enough money in the repair fund to cover the cost of such urgent repairs as "pointing." The interior of the Church is sadly in need of re-decoration, but until the outside repairs are made it would be money wasted to re-decorate the interior.

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103d ANNUAL STATEMENT

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FIRE, MARINE AND INLAND INSURANCE.

Assets January 1st, 1895, including capital stock.....	\$9,562,599 92
Liabilities.....	\$7,318,330 82
Surplus.....	2,244,269 10
	\$9,562,599 92

Surplus as to policy holders..... \$5,244,269 10

CHARLES PLATT, President.
GEO. H. McFADDEN, Vice-President.
EUGENE L. ELLISON, 2d Vice-President.

GREVILLE E. FRYER, Secret'y and Treas'r.
JOHN H. ATWOOD, Assistant Secretary.
T. ROUARD WRIGHT, Marine Secretary.
may 1 y

KALENDAR FOR AUGUST.

1. Thursday (*Lammas Day, or St. Peter's Chains*).
Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
2. Friday (*Abstinence*).....Celebration, 7 a.m.
3. Saturday.....Celebration, 7 a.m.
4. **Sunday (8th after Trinity).**
Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even song, 8 p.m.
5. Monday (*St. Oswald, K. and M.*). Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
6. Tuesday (*Transfiguration of our Lord*).
Celebrations, 7 and 9.30 a.m.
7. Wednesday (*Holy name of Jesus*).
Celebrations, 5.30 and 7 a.m. Guild of St. Vincent, 8 p.m.
8. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
9. Friday (*Abstinence*).....Celebration, 7 a.m.
10. Saturday (*St. Lawrence, M.*).....Celebration, 7 a.m.
11. **Sunday (9th after Trinity).**
Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
12. Monday (*St. Clara, V.*).....Celebration, 7 a.m.
13. Tuesday.....Celebrations, 7 and 9.30 a.m.
14. Wednesday.....Celebration, 7 a.m.
15. Thursday (*Assumption of B. V. M.*).
Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
16. Friday (*Abstinence*).....Celebration, 7 a.m.
17. Saturday.....Celebration, 7 a.m.
18. **Sunday (10th after Trinity).**
Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
19. Monday.....Celebration, 7 a.m.
20. Tuesday (*St. Bernard, C., Abp and D.*)
Celebrations, 7 and 9.30 a.m.
21. Wednesday.....Celebration, 7 a.m.
22. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
23. Friday (*Abstinence*).....Celebration, 7 a.m.
24. Saturday (*St. Bartholomew, Ap.*). Celebrations, 7 and 9.30 a.m.
25. **Sunday (11th after Trinity).**
Celebrations, 7, 9.15 and 11 a.m. Matins 10.30 a.m. Even-song, 8 p.m.
26. Monday.....Celebration, 7 a.m.
27. Tuesday.....Celebrations, 7 and 9.30 a.m.
28. Wednesday (*St. Augustine, B. C. Doct.*).
Celebration, 7 a.m.
29. Thursday (*Beheading of St. John Baptist*).
Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
30. Friday (*Abstinence*).....Celebration, 7 a.m.
31. Saturday (*S. Aidan, B. C.*).....Celebration, 7 a.m.

Matins, daily, 7.30 o'clock.

Even-song, daily, 5 o'clock.

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PHILADELPHIA, AUGUST, 1895.

Subscribers who change their addresses during the summer months should notify us as soon as possible; unnecessary confusion will thus be avoided.

The speech of Lord Halifax, at the English Church Union meeting was very interesting, telling, as he does, the various circumstances which led to the investigation of the subject of validity of Anglican orders; the interviews, discussions, and private audiences at Rome; the deep interest of the Pope; the change of front on the part of the Continental journals and the favorable consideration which the whole matter has received.

It is only natural that those who have already made their submission should not be very enthusiastic at the present aspect of the question; practically they had already decided this question in the negative. It seems as if Christian people might be willing to trust God and submit to Him in the carrying out of His purposes for His church. The reunion of Christendom seems a sufficiently great and glorious idea to awaken a high and holy ambition, and to enable people to forget their prejudices; no doubt this will happen as we look at it longer and from God's side.

The latter part of the speech has a loyal ring, and shows that the President of the English Church

Union is fully alive to the many difficulties in the way; also, that while the Anglican Communion must be ready to acknowledge faults and mistakes, yet there is much to be said for her position now and her work in the past; at any rate, we can all pray for a result so high and noble as the reunion of the Body of the Redeemer.

The Sea-shore Home.

Our readers are all interested in the house at Point Pleasant, where so many of our people get their summer outing. Many know how many it can accommodate; it hardly seems possible, as you look at the outside, that nearly sixty sleep and eat there during these months; one party follows closely upon another, each appearing to enjoy themselves to the utmost, and there is no difficulty in keeping the house full; it takes a considerable amount of money to pay railroad fares, even if the company has been very liberal in giving reduced rates; to buy enough food, plain and substantial and nourishing, quite a sum is needed that the Sisters may have no debt at the end of the season, and may not disappoint those already promised for the parties to follow. Will not those who have not already sent their accustomed donation, kindly remember to do so? It has been of great benefit to many children already, and to more than one wearied half sick mother.

It is no easy time for the Sisters and those who have volunteered to assist in the care of the large household; the giving of money is not the hardest part of the work, it may mean some self-denial, but it will bring more than one kind of blessing to those who undertake it. Send money to the Sister in charge, 2034 Cherry street.

St. Clement's Church.*Twentieth and Cherry Streets.***CLERGY:**

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THE REV. G. T. GRIFFITH,
THE REV. J. G. EWENS,
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Organist.—Mr. Lawrence Gaff.

Sacristans.—Mr. Wm. H. Carson,
Mr. Sheldon P. Ritter.

Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034-36 Cherry St.

The Mission House, of course, is open, and the Sisters have had all they could do, both in Philadelphia and at Point Pleasant; in the two houses we have had more Sisters than usual.

The eight o'clock mass on Sunday is the only one that has been discontinued. The attendance at 9.15, on the part of the children, has not been as large as it ought to be; still quite a number of children are faithful.

Two of the clergy are away on short holidays.

The Acolytes, although the number of those available is not as large as usual, have been very faithful to their duties. In spite of smaller numbers the choir has been kept up remarkably well, the attendance has been good, and the music very satisfactory.

Summer Work.

The record of work during the warmer weather can hardly be written up. Still the effects and results in individual lives ought to be manifested; the depth and reality of them are tested during recreation times. No earnest person allows any time of the year to be idle time; there is no such thing in the spiritual life as letting go for awhile, then starting again from the point at which we stopped; every one soon finds that they go back when they are not eagerly striving; it takes all our energy, with the use of God's grace, to maintain our position. Again, we must not expect to make up for lost time; it is not possible; it is never natural or real; we have the same needs for the soul's life; we are serving the same God all the year. It may be through no fault of one's self that a person has not the ordinary means of grace; it is very sad, and such an one must be more watchful and particular that they do not lose ground. In some places there may be no church services, but such a fact cannot make it right to attend the services and preaching of the various Protestant bodies, even if friends and relatives cannot understand our reasons. We must be true to God and our principles. Sometimes people think that by going with friends that they may return the courtesy, and some future time come to some church service, but what good can that do? It does not make our conduct right, nor does it justify our violation of principle; it almost seems like trifling with God and holy things.

It has been most helpful to those of us who remain in the city to see

that attendance at the Sunday services has been so good; considering all the circumstances the average has been large. It might be possible for some who are home to come to the daily mass. We ought to value our privileges and take advantage of our opportunities. The large communion on the first Sunday in July seems to show that many were mindful of rules.

Most of the Guild meetings have been discontinued until the cooler weather, and there is good reason for this. The mothers' meeting is held every Thursday night, and the Guilds of St. Mary and St. Vincent have had their usual offices and instructions.

The picture over the altar in the chapel began to look rather badly, a member of the congregation has had it put in good condition.

After all, the Children's Dispensary of St. Clement's Hospital was not closed; at the last moment it was found possible to keep it open; the physicians in charge, Dr. Peckham and Dr. Massie, made such urgent representations of its need, together with practical suggestions of a mode of keeping it open that it was so determined. Dr. Morton is in the Catskills, and Dr. Shoemaker is acting director.

Our thanks are due to those out of town who have so kindly sent flowers for the altar, perhaps more may be encouraged to remember us when they know that the request was seriously made, and understood in earnest by some.

All but a very few of those members of the congregation who sent in cards with their names and addresses at Easter have been visited, together with a large number of others whose addresses could be obtained. It seems reasonable to suppose that all who desire the clergy to call upon them will take the trouble to send any change of address. A great deal of time is lost in looking up wrong addresses, and trying to visit persons who live at a distance.

Offertory Account.

June 30th, cash.....	\$24 62
" " envelopes.....	25 85
July 7th, cash.	15 83
" " envelopes.....	42 00
" 14th, cash.....	19 41
" " envelopes.....	38 45
" 21st, cash.....	10 61
" " envelopes.....	14 25
Repair fund.....	31 00
Sinking fund.....	2 00
	<hr/>
	\$224 02

Baptisms.

John Smith,
Ella Moore,
Jennie Kathleen Gibson,
Helen Grace Bateman,
Jane Kelly,
Winfield Scott Dean,
Henry Carah Vellenoweth.

Confirmation.

June 23d, at St. John Baptist
Church, Germantown.
Thomas Robert Cook.

Burial.

Albert Boggs.

St. Clement's Choir.

Soprani.—Theodore Homan, Andrew Roach, Herbert Stafford (soloist), Herbert Wayne (soloist), James McElroy, Frank Munn, Winfield Stevenson, Harold Wayne, Benjamin Harris, Joseph Hill, John Guthrie, Basil Downey, Walter McMullen, Chas. F. Weber, Jr., Laird Weber.

Alti.—Ralph W. Remont (soloist), Sidney Greenfield.

Tenori.—H. Winfield Kneedler (soloist), Louis M. Remont, William F. teel.

Bassi.—A. H. Ritter, Geo. W. Hawkins (soloist), F. E. Remont, James Bunker, Wm. C. Wolfersberger.

DIRECTORS AND OFFICERS.

Choirmaster.—Remi Remont.

Organist.—Lawrence Gaff.

Choirmistress and Choir Club Directress.—Miss Fanny Darrach.

Secretary.—F. E. Remont.

Librarian.—Master Adam Preston.

Assistant Librarian.—Master Ralph W. Remont.

Copyists.—F. E. Remont, Miss Fanny Darrach, Wm. F. Steel.

Superintendent of Hymnals.—Master Andrew Roach.

Assistant Superintendent of Hymnals.—Master Herbert Wayne.

Superintendent of Hymn Boards.—Master Herbert Stafford.

Assistant Superintendent of Hymn Boards.—Master Sidney Greenfield.

Personals.

Masters Bert and Harold Wayne have returned home, and we hope that the experience and knowledge gained on their European trip will benefit them in many ways, and will, among other things, make them even better choir boys than they were before.

One of our choristers, Master Joseph Hill, has just moved to the West. We are sorry to lose Joe, but we wish him happiness in his new home, and success in the choir which he proposes to join, and to which he has taken a letter of credit and a certificate of good standing from St. Clement's.

Summer Trials.

Last year our choir remained nearly intact during the entire summer, but this year things have been

very different, and we have had many absentees. With a small choir this is, of course, especially unfortunate, as we can ill spare a single voice, much less a half dozen or more. Our complement is twenty boys. Before the summer set in we had nineteen in attendance. One of these was the librarian, leaving eighteen singers. Of these eighteen singers, upon whom the music of the parish depended, two departed for Europe; one went to the country; one to the sea-shore; one to Canada; another moved West, and two others resigned, on account of the distance of their home from the church, but afterward concluded to remain for the summer during the school vacation. This is, of course, very disastrous and cripples us severely; but, as it cannot be helped, we shall have to get through the summer as gracefully as possible, and hope that we shall not be subjected to such misfortune another year.

Return of Choir Chaplain.

On Monday night, the 22d of July, the choir boys had the pleasure of a brief visit and a few words from our Choir Chaplain, the Rev. J. G. Ewens, who had returned from an absence of several weeks, looking much the better for his little respite from parish duties. Judging from his manner, however, we think that, no matter how pleasantly he may have spent his time, he was glad to be with us again, and we feel quite satisfied that he has found no place that is as dear to him as old St. Clement's.

Unhappy Epiphany.

The Church of the Epiphany is indeed in a sorry plight; six hundred thousand dollars in cash at their command, enough to buy a suitable site in a good location, and erect a handsome church building, and one man says, "trespassing forbidden." Is not this an injustice? They are told to "go down-town or up-town," or any place but where their parishioners live, and where they have a moral right to go.

It seems to be a very unwise canon that will place so much power in the hands of any one man, and it seems to be a very unchristian-like way to exercise the power to refuse permission to build a church on a site not more than three squares from the church that has been sold.

Epiphany is not a new congregation that has been just organized, but it is one of the oldest in the city, and therefore there is not a valid reason why their request should not be granted, and at once.

The Feast of the Assumption.

It is a traditionary pious belief, that the body of the Blessed Virgin was raised by God soon after her death, and assumed to glory, by a singular privilege, before the general resurrection of the dead. This is mentioned by the learned Andrew of Crete, in the East in the seventh, and by St. Gregory of Tours, in the West in the sixth century. It is an opinion perfectly conformable to the sentiments of piety and respect which we owe to the glorious mother of God. This preservation from corruption and speedy assumption to glory, was a privilege which seems justly due to that sacred body from which the Eternal Word received His own adorable flesh, by whose hands He was pleased to be nourished and clothed on earth, and whom He vouchsafed to obey and honor as His mother.

So great was the respect and veneration of the fathers toward this most holy and most exalted of all pure creatures, that St. Epiphanius durst not affirm that she ever died, because he had never found any mention of her death, and because she might have been preserved immortal, and translated to glory without dying. Much more ought piety to incline us to receive with deference a tradition so ancient and so well recommended to us as is this of the corporal assumption of the Virgin Mary; an opinion which the Church so far favors as to read, from the works of St. John Damascen and St. Bernard, an account of it in the breviary as proper to edify and excite the devotion of her children. But then, that our piety may be discreet, we must imitate the moderation and cautious reserve of our holy mother, the Church, and not put mere opinions any way upon a level

with articles of faith, or matters of divine revelation.

This solemnity, in ancient martyrologies, is promiscuously called the assumption, passage, or repose of the Virgin Mary. Whether this assumption was of her soul only, or of both soul and body, is no part of faith.—*Holy Cross Magazine*.

Bishop Howe Dead.

Bishop Howe, of Central Pennsylvania, died at his summer home in Bristol, Wednesday morning, July 31st.

Mark Antony DeWolfe Howe, S.T.D., LL.D., first Bishop of the Episcopal Diocese of Central Pennsylvania, was a native of the town where he died—Bristol, R. I. He was born at Bristol, April 5th, 1809, and at the age of twenty-one he became head master of one of the public schools of Boston. In 1846 he accepted the rectorship of St. Luke's Church, on Thirteenth street, below Spruce, Philadelphia.

Dr. Howe was in 1850 elected Secretary of the General Convention, a post which he filled with marked ability for twelve years; and he was in 1871 made first Bishop of the Episcopal Diocese of Central Pennsylvania. In 1884, owing to the increasing duties of the diocese and to Bishop Howe's advancing years, Nelson Somerville Rulison, D.D., was appointed Assistant Bishop; and since 1889, when Bishop Howe withdrew from all active work, has performed all the duties of Bishop.

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Assets January 1st, 1895, including capital stock..... \$9,562,599 92

Liabilities..... \$7,318,330 82

Surplus..... 2,244,269 10

\$9,562,599 92

Surplus as to policy holders..... \$5,244,269 10

CHARLES PLATT, President.

GEO. H. McFADDEN, Vice-President.

EUGENE L. ELLISON, 2d Vice-President.

GREVILLE E. FRYER, Secret'y and Treas'r.

JOHN H. ATWOOD, Assistant Secretary.

T. HOWARD WRIGHT, Marine Secretary.

may 17

St. Clement's Magazine.

Vol. 2.

PHILADELPHIA, SEPTEMBER, 1895.

No. 9.

SINGLE COPY, 5 CENTS.

YEARLY, 50 CENTS.

KALENDAR FOR SEPTEMBER.

1. **Sunday (12th after Trinity).**
Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
2. Monday (*St. Giles, Ab. and C. Transferred*).
Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
3. Tuesday.....Celebrations, 7 and 9.30 a.m.
4. Wednesday.....Celebrations, 5.30 and 7 a.m. Guild of St. Vincent, 8 p.m.
5. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
6. Friday (*Abstinence*).....Celebration, 7 a.m.
7. Saturday (*St. Enurachus, B. C.*)..Celebration, 7 a.m.
8. **Sunday (11th after Trinity, Nativity of B. V. Mary).**
Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
9. Monday.....Celebration, 7 a.m.
10. Tuesday.....Celebrations, 7 and 9.30 a.m.
11. Wednesday.....Celebration, 7 a.m. Guild of St. Martha, 8 p.m.
12. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
13. Friday (*Abstinence*).....Celebration, 7 a.m.
14. Saturday (*Exaltation of Holy Cross*).
Celebration, 7 a.m.
15. **Sunday (14th after Trinity).**
Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
16. Monday.....Celebration, 7 a.m. G. F. S. (Physical Culture), 8 p.m.
17. Tuesday (*St. Lambert, B. and M.*).
Celebrations, 7 and 9.30 a.m.
18. Wednesday (*Ember Day, abstinence.*)
Celebration, 7 a.m.
19. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
20. Friday (*Ember Day, abstinence*).Celebration, 7 a.m.
21. Saturday (*St. Matthew, Ember Day, abstinence*).
Celebrations, 7 and 9.30 a.m. Guild of Holy Child, 3 p.m.
22. **Sunday (15th after Trinity).**
Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
23. Monday.....Celebration, 7 a.m.
24. Tuesday.....Celebrations, 7 and 9.30 a.m.
25. Wednesday.....Celebration, 7 a.m. Guild of St. John the Evangelist, 8 p.m.
26. Thursday (*St. Cyprian, Abp. and M.*).
Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
27. Friday (*Abstinence*).....Celebration, 7 a.m.
28. Saturday.....Celebration, 7 a.m.
29. **Sunday (16th after Trinity, St. Michael and all Angels).**
Celebrations 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
30. Monday (*St. Jerome, R. C. and Doct.*)
Celebration, 7 a.m. G. F. S., 8 p.m.

Matins, daily, 7.30 o'clock.

Even-song, daily, 5 o'clock.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. Yearly, 50 Cents

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, SEPTEMBER, 1895.

A copy of "The Transfiguration," done in water colors, was hung in the chapel on the Feast of the Transfiguration; it is the gift of a kind friend. We are also very grateful to all who have sent flowers during the month for the decoration of the altar. We have had an abundant supply.

From time to time articles written on the subject of the Pope's encyclical have appeared in magazines and reviews; the discussion has been carried on from various stand-points, and discloses very divergent impressions while it is still in the present form. This is to be expected, it could hardly be hoped that any overture would be endorsed by all the various elements of the Roman communion, for, in many cases, the subject of Anglican orders has been considered quite decided in the negative. Statements have been made; books have been written; arguments have been used; old ties have been broken; new and difficult steps have been taken, based on the supposition that it was a "closed" question. The present aspect is entirely strange and very unexpected; it takes time to realize that we have entered upon a new state of affairs, nor have those separated from Rome, whether Catholics or Protestants, welcomed the idea with

any greater unanimity; fears, warnings, apprehensions have been put forward. A change of attitude does not settle the question; an invitation to prayer, while a great step, does not carry with it the practical reunion. It ought to lift us out of the mere petty view, and make us remember that we can help, or we can hinder, but our God can bring about the fact. The following prayer may be a helpful one to use; many have been saying it for years:

O Lord Jesus Christ, who saidst unto Thine apostles, Peace I leave with you, my peace I give unto you; regard not our sins, but the faith of Thy church, and grant her that peace and that unity which is agreeable to Thy will, who liveth and reigneth God forever and ever.

The Sea-shore Home.

Interest in our country home has been very practically testified by substantial help from some of our parishioners, and others; help which has justified us in keeping the house open through the summer months; but in order to close without debt we must appeal to them again in behalf of this, the special summer work of our parish. Will not those who have already given renew their donations, and those who have not given anything send a liberal contribution?

Any sum, large or small, will be most gratefully received. We are convinced that now, as in the past, the fact that funds are needed will insure their forthcoming, both from our own people and generous contributors outside the parish.

The home accommodates over fifty persons, and has been full throughout

St. Clement's Church.*Twentieth and Cherry Streets.***CLERGY:**

THE REV. G. H. MOFFETT,
THE REV. G. T. GRIFFITH,
THE REV. J. G. EWENS,
THE REV. HERBERT PARRISH.

The Rev. G. H. Moffett in Church
on Saturdays: 11-12, 3-4, 7-8 o'clock.

The Rev. G. T. Griffith in Church
on Thursdays: 7.30-9.30 P. M. Saturdays: 7-9 P. M.

The Rev. J. G. Ewens in Church
on Saturdays: 4-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer,
Mr. J. Howard Climensen.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff
Sacristans.—Mr. Wm. H. Carson,
Mr. Sheldon P. Ritter.

Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
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the season. The life has been much the same as that of which we told our readers in the August MAGAZINE of 1894. It has given to the weary mothers, who came to us with their babies, rest and refreshment in the woods, where they breathed all day long the fragrance of the pines; only the mothers and very little children were long content with this quiet life under the trees. The older children and young girls, as is always the case, craved more active amusements, and expeditions had to be constantly planned and carried out to give exercise to the energy which never flags. Huckleberry picking, bathing in the river, and beach parties, when the whole family filled stage and wagon, and took their merry way to the shore, with tent and well-filled baskets, return-

ing in the evening with happy memories. The freedom from even the ordinary children's ailments has been a strong proof of the healthfulness of the air. Quite as real an indication might be found in the general contentment and happiness that has prevailed. This year, even the babies have kept the peace, and this is saying not a little, when there have been as many as four in the house at one time, all under fourteen months old.

All subscriptions and donations may be sent to the rector, or sister in charge.

Offertory Account.

July 28th, cash.	\$15 88
" " envelopes.	20 92
Aug. 4th, cash.	11 25
" " envelopes.	31 00
" 11th, cash.	8 36
" " envelopes.	20 65
" 18th, cash.	11 09
" " envelopes.	14 60
" 25th, cash.	17 09
" " envelopes.	12 95
	<hr/> \$163 79

Baptisms.

Charles Bigwood,
Leslie Bigwood,
Harry Graham,
Sarah Eleanor Aukett,
Teresa Florence Guthrie,
Florence Margaret Roche,
Martha Cook.

Marriages.

George M. Vickers, Jr.,
Laura Helena Babbitt.

Burials.

Jacob Henry Howe,
Alfred M. Smith,
Maria D. S. Durst.

St. Clement's Choir.

Soprani.—Theodore Homan, Andrew Roach, Herbert Stafford (soloist), Herbert Wayne (soloist), Frank Munn, Winfield Stevenson, Benjamin Hannis, John Guthrie, Basil Downey, Walter McMullen.

Alti.—Ralph W. Remont (soloist), Sidney Greenfield, James McElroy, Frederick A. Babcock.

Tenori.—H. Winfield Kneeder (soloist), Louis M. Remont, William F. Steel.

Bassi.—A. H. Ritter, Geo. W. Hawkins (soloist), F. E. Remont, Wm. C. Wolfersberger, S. Norris Craven.

Probationers.—Arthur Long, Frank Homan.

DIRECTORS AND OFFICERS.

Choirmaster.—Remi Remont.

Organist.—Lawrence Gaff.

Choirmistress and Choir Club Directress.—Miss Fanny Darrach.

The Choirmistress' "Sub."

During the absence of Miss Darrach, the choir linen has been looked after by Master Adam Preston, who has assumed charge of this department for her, besides attending to his own duties as librarian of the choir, and we take this opportunity of complimenting Adam upon the manner in which he has discharged the obligations of this new office. The soiled cottas have been regularly and carefully collected each week and clean ones hung in each closet. Not once has there been the slightest forgetfulness or carelessness in this matter, and we must congratulate Miss Darrach upon having left with us such an alert, efficient and entirely satisfactory "sub."

PERSONALS.

Mr. Kneeder, our tenor soloist, took his annual choir vacation of two Sundays upon the 18th and 25th of August. He has been in the choir so long, and is such a hard and faithful worker, that we think these two Sundays of respite each year must cause him a curious sensation of uneasiness, such as we feel when we start upon an unusual errand and are unable to rid ourselves of the idea that we have "forgotten something."

Our choirmistress, Miss Darrach, is expected to return from Europe in the early part of September.

CHOIR VACATIONS AND SUMMER LASSITUDE.

When the size of the choir was more nearly equal to the requirements of the church than it now is, the number of members in attendance rendered it possible, each year, to grant the men, in a body, a month's relaxation from all choir duties, while the boys sang the services each Sunday. *Vice versa*, when the men returned, the boys could be allowed a summer holiday of a month, and their absence could be taken advantage of to render masses written exclusively for men's voices—a treat which comparatively few parishes in this city, with the exception of St. Clement's, have ever had the pleasure of experiencing. Such an arrangement renders the hot summer months much less trying upon the singers, who—no matter what the temperature—have to work vigorously through the services in stiff, uncomfortable linen collars and heavy, heating vestments; with all the additional personal uneasiness caused by the formal, reverend and appropriate behavior incumbent upon a chorister singing the praise of

God in one of the most holy portions of the church. A relaxation of the kind in question seems to make a great gap in the otherwise incessant "grind," and appears to stimulate flagging energy, refresh weary spirits, and sustain interest in the choir work. This is particularly true of the little chorister of ten or twelve (almost upon the threshold of life) who is, as a rule, an irresponsible and morally undeveloped being, not yet capable, from a sense of duty or moral obligation, of placing his "nose to the grind-stone," and voluntarily keeping it there in spite of the pain and discomfort. In such cases there is naturally one overpowering desire and irresistible impulse; namely, to escape altogether from the "grind-stone," or to hold the "nose" just far enough away to cheat the "grind-stone" of any opportunity to work upon the material. The latter is the more common method. Comparatively few boys resign from the choir during the summer, unless compelled to by circumstances over which they have no control, but it is one of the most difficult things to get them to sing creditably on a day when the heat is intense. They display a lassitude, a lack of energy and a weariness of spirit that are appalling. It is cruel to drive or coerce urchins in this state, and the best and only proper method to pursue is to conjure them into the right mood by a skilful and imperceptible infusion of the necessary spirit into their dull minds and torpid brains.

A GOOD EXAMPLE.

One of the members of our parish recently set an example which we sincerely wish could be imitated by all the singers connected with our church. Feeling that he was not in a position just now to accomplish very much for his parish, but desiring to do whatever lay in his power, he concluded to join the choir as a voluntary singer, a decision which he very promptly put into execution.

A man who gives his services to the church in this way, attending rehearsals and services regularly, and making himself a *reliable and interested* member of the choir, really does much more for the parish than might, perhaps, appear at first sight; for "good men and true" are not too plentiful, even in the most flourishing choirs, and are pretty sure to be appreciated by the choir-master. Moreover, when a man does this, he presents to the church, yearly, the actual equivalent of a certain number of dollars and cents—depending, of course, upon the value of his voice and the conscientiousness of his work.

Moral:—If you cannot give money to your parish, give your services in any practical way that presents itself. A parish *must* have both workers and money, and one is as essential as the other.

BOYS FOR THE CHOIR.

More boys are wanted for the choir. Owing to a number of changes that occurred this summer there are several vacancies in the choir for boys with clear, high voices and accurate ears. A monthly salary is paid and the boys are carefully taught, being rehearsed three times a week. In addition to this, there are many little benefits connected with membership in the choir; the Choir Club, with its refreshment nights once a month; visits to the Zoo in the summer; entertainment parties each month for the boys with a perfect record for that month; pic-nics and excursions during the summer; and, usually, an annual visit of a week or more to the shore, the country, or a camping ground.

To be accepted, boys *must* meet the above requirements, and the number received into the choir is small compared with the total number of applicants; but the choir-master is glad to try boys, and upon any Sunday, before or after service, will be pleased to make an appointment with any boy who wishes to apply for admission.

Pledges in Arrears.

Nos. 5, 15, 32, 33, 46, 47, 49, 52, 53, 59, 61, 62, 72, 77, 78, 80, 85, 93, 97, 99, 101, 108, 112, 126, 133, 135, 138, 140, 142, 147, 154, 155, 157, 158, 159, 170, 173, 179, 180, 181, 183, 184, 186, 189, 190, 191.

Several others are in arrears for a few weeks. It would be a very great relief to the Church treasury, if all money promised and owed could be paid, for then we could begin the work this fall very much more comfortably. Debts paid, and the careless ones bearing their share, we would have no financial worries.

The Holy Angels.

In proportion to one's faith and life in the Catholic religion, one's insight into the unseen and eternal increases; but in proportion to one's lack of faith, one's perception of the spiritual world grows dim. We rejoice at the approach of the festival of St. Michael and All Angels, to remind ourselves that we belong to that church of God which has lived on this earth in communion with heaven, and in the conscious realization of "the great cloud of witnesses" which surrounds us. To us the angels are not the mere vague unrealities of a vanished faith; they should be the spiritual allies of our Christian war, who guard and attend us, whose worship of God we join, and who are as possible to our perception as those St. Peter saw, and those of whom St. Chrysostom wrote, "In the beginning God created the heaven and the earth," so that they have a prior existence to man, heaven being God's first creation, and they are thus a different order, an order of ministering spirits who sustain and operate the universe under the will of God. What knowledge, what power, what purity, what instant obedience must be theirs who are in the immediate presence of God and enjoy constant communion with the Father of Spirits! The holy angels have been eternally innocent, since they have always been be-

holding the face of God. They have been eternally happy, since they have always been flooded with the sunlight of the Divine love. To know God is to be at the source and centre of all knowledge and all power, and to know God postulates, moreover, perfection of character and moral excellence. "In heaven their angels do always behold the face of My Father which is in heaven," said our Lord, speaking of the guardian angels. It has been asserted by theologians that it will be the duty of the angels to separate the good from the bad at the judgment day, as the Scriptures reveal, not only because they are the natural ministers of God, but because they have watched over us who are the "heirs of salvation," and they alone know fully our thoughts and words and acts, our resistance of grace or our triumphs over evil. Let us never forget the holy angels; they are, on the one hand, an example for us to imitate in their innocence of character and obedience to the will of God; and, on the other hand, they may be either our spiritual safeguards or the instruments of our destruction, smiting us as the angel smote Herod when he gave not the glory to God. With them we may live forever in the beatific vision, or of us it may be written, "Let them be as the dust before the wind and the angel of the Lord scattering them." Remember the perfection of their purity which enables them to see God, and so shall you attain to the perfection of their knowledge and of their power which they derive from their dwelling with the Father of Lights.

The Repair Fund.

In the August number we reported \$31 as given for this fund, we did hope that some more might come; the object, "pointing" the stone work, seems a necessary one, needful to preserve the structure in good condition. This is a practical appeal. "A stich in time saves nine,"

and a few hundred dollars spent now will save, probably, two or three times as much in the not very distant future. Aside from the necessity of "pointing" the stone work, it will greatly improve the appearance of the building and make it very much more attractive.

The New Sunday-school.

There has been a revolution in the method of teaching religion to children. The system of learning—or, rather, not learning—a dreary catechism by rote and reciting it on Sunday; the dull half hour of question and answer; the monotonous disorder; at best, the very limited progress in a few elements of doctrine, have been done away. Within the last few years there has been developed and perfected, chiefly in France, a new way of teaching religion, which is no longer a burden or, at least, of small profit to the child's soul, but which is a constant surprise and delight; not only instructing children in the whole round of the Church doctrine with minute accuracy, but practicing them in the necessary actions of their faith, and developing, moreover, a love of God, a devotion of soul, and a spirituality of heart such as children alone attain. Of course, there have never been wanting families, or even ideal Sunday-school teachers, who have developed the saintly life in their children; but the new method of teaching Sunday-school, called the Dupenloup method, turns the whole Church into such a family and such a teacher, and accomplishes, by principles of scientific teaching, really remarkable results in large numbers. This method is being adopted in this country; a number of parishes use it, in modified forms, already, and it has been found of great service, also, in missions. We hope to introduce it at St. Clement's this fall.

We want the children. There is no more important work. They are

the men of the future. No time is so impressionable as childhood, and no teaching is so important as that given to children. The effect of the lessons of childhood lasts all through life. What a wonderful thing; what a blessing to the child; what a constant strength and safeguard all through the long years of a life of temptation and trial in the world; what a fair prospect of arriving at our true destiny in the world to come, if from our earliest years we were taught the whole Catholic faith; if we practiced that faith; if, moreover, we were drawn to love that faith and that practice with the whole heart! And that is what the new Sunday-school does; it makes children love their religion; it takes the soul in its earliest years, before sin and Satan have already begun their work of destruction, and it surrounds the child with the means of grace, which it is taught to enjoy; it fills the child with an affection for virtue, which it learns to respect. Already there are encouraging results, both at home and abroad, of this system; not only in the increasing number of children who come voluntarily to confession, and for their communions, but in the effect upon parents, and even whole families.

The new Sunday-school is held in Church, where the opportunity for suitable devotion is at hand. The girls sit on one side, the boys on the other, and the smallest children are in front. Hymns are sung and prayers are said, the children being taught how to kneel and bow and cross themselves properly. Only five questions and answers are learned each day; but these are so well learned that every child ought to repeat them on the following Sunday, and for weeks after. The Head Catechist (there are three) gives an instruction, which each child is expected to remember for the next week, writing out at home from memory and presenting the following Sunday as a *Diligence*,

concluding with some original resolution or prayer. There are more hymns, and a game, called "the game of good points," in which those children who have answered well come forward and answer questions put by the Head Catechist, picture cards being given for the best answers. Finally, comes a Scripture reading by the Second Catechist, distinct and forcible, and a homily or sermon, of a very few minutes' length, addressed to the heart and conscience of the child. Everything is bright and quick. The children take an animated interest in what is going on; they readily learn the instruction and questions, and soon catch the spirit of the competition in "the game of good points." Often they are touched and affected by the lessons. Besides, there are, on all the greater festivals, *fêtes*, on which the prizes are distributed, recitations given, dramatic dialogues on religious subjects recited, flowers, music, and a *Magnificat* sung, with incense, and corporate communions made.

There is no doubt that the method can be employed with great success at St. Clement's. Further announcements in regard to it will be made later.

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may 17

St. Clement's Magazine.

Vol. 2.

PHILADELPHIA, OCTOBER, 1895.

No. 10.

SINGLE COPY, 5 CENTS.

YEARLY, 50 CENTS.

KALENDAR FOR OCTOBER.

1. **Tuesday** (*St. Remigius, B.*).....Celebrations, 7 and 9.30 a.m.
2. Wednesday.....Celebrations, 5.30 and 7 a.m. Guild of St. Vincent, 8 p.m.
3. Thursday.....Celebrations, 7 and 9.00 a.m. Mothers' Meeting, 8 p.m.
4. Friday (*Abstinence*).....Celebration, 7 a.m.
5. Saturday.....Celebration, 7 a.m.
6. **Sunday (17th after Trinity).**
Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
The Catechism, 3 p.m. Guild of Holy Cross, 5 p.m.
7. Monday.....Celebration, 7 a.m. St. Mary's Guild, 8 p.m.
8. Tuesday.....Celebrations, 7 and 9.30 a.m.
9. Wednesday (*St. Deny's, Bp.*).....Celebration, 7 a.m. Guild of St. Martha, 8 p.m.
10. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
11. Friday (*Abstinence*).....Celebration, 7 a.m.
12. Saturday.....Celebration, 7 a.m.
13. **Sunday (18th after Trinity).**
Celebrations 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. The Catechism,
3 p.m. C. B. S. Vespers, 5 p.m. Even-song, 8 p.m.
14. Monday (*St. Edward, Trans. of, transferred.*)
Celebration, 7 a.m. G. F. S. (Physical Culture), 8 p.m.
15. Tuesday.....Celebrations, 7 and 9.30 a.m.
16. Wednesday.....Celebration, 7 a.m.
17. Thursday (*St. Etheldreda, Q. V., Ab.*)
Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
18. Friday (*St. Luke, Ev., Abstinence*).
Celebrations, 7 and 9.30 a.m.
19. Saturday.....Celebration, 7 a.m. Guild of Holy Child, 3 p.m.
20. **Sunday (19th after Trinity).**
Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. The Catechism,
3 p.m. Even-song, 8 p.m.
21. Monday.....Celebration, 7 a.m.
22. Tuesday.....Celebrations, 7 and 9.30 a.m.
23. Wednesday.....Celebration, 7 a.m.
24. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
25. Friday (*St. Crispin, M., Abstinence.*)
Celebration, 7 a.m.
26. Saturday.....Celebration, 7 a.m.
27. **Sunday (20th after Trinity).**
Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. The Catechism,
3 p.m. Solemn Even song, 8 p.m.
28. Monday (*St. Simon and St. Jude.*)
Celebrations, 7 and 9.30 a.m. G. F. S., 8 p.m.
29. Tuesday.....Celebrations, 7 and 9.30 a.m.
30. Wednesday.....Celebration, 7 a.m. Guild of St. John the Evangelist, 8 p.m.
31. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.

Matins, daily, 9 o'clock.

Even-song, daily, 5 o'clock.

The Catechism, every Sunday, 3 p. m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents.

Yearly, 50 Cents

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, OCTOBER, 1895.

There is a serious matter which demands our attention during the coming winter; it is the financial condition of the parish; that every individual communicant should realize his duty of giving to God. A Christian is not living a religious life unless he gives of his means for the support of the services and for charity according to his ability; his obligation is not satisfactorily fulfilled when he gives to all sorts of strange and unusual schemes which attract his fancy or interest; the amount of money thrown away on "fads" is wasted. It is just as much a part of the worship of God to give regularly and systematically as it is to pray, receive Holy Communion, or make Confession. Quite a number of St. Clement's people give generously, conscientiously and willingly; but there are a large number who do not give any more than they can help, apparently what they think they will never miss. Various are the excuses, but they all come to one in the end; these persons do not care to exercise any self-denial; they take the risk; they expect some one else to pay their debts to God. It is not religious; it is not honest. For the most part such persons expect much attention in sickness, or need; have a very definite idea of other people's duty; do a great deal of criticising, fault

finding and complaining. A person who does not give has no particular interest in the parish or its work, and naturally dislikes very much to hear of its needs; they are opposed to begging sermons or articles. Some people do not like to pledge themselves, the result is they give according to impulse, and, of course, give less than they owe God; as a matter of fact the whole Christian life is a life lived under a vow; you cannot escape the obligation, even if you manufacture an excuse, so that you may not feel uncomfortable for not paying. It is a solemn duty for each one to give according to his means, and exercise some measure of self-denial.

Parishes are expected to be honest, but how can they meet obligations if members of a congregation neglect to pay?

There are many people who take advantage of the privileges of St. Clements, speak of the work with interest, it may be enthusiasm, yet their offerings, perhaps, hardly equal their car fares, certainly do not reach the amount paid for their amusement. They do not "set apart" for God's work, but throw in what they can spare. Many think that they have so many other claims that God does not expect them to do anything; that is their idea, but it does not come from God; it is not the voice of the spirit speaking, and it does not relieve them or put them in the way of the blessing.

We hope that those who have not given any pledges—they are not a few, some have never promised, others have become tired of the self-denial—may make a fresh start, then we can clear off all arrears, pay our debts, and make St. Clement's do its work thoroughly and well.

St. Clement's Church.*Twentieth and Cherry Streets.***CLERGY:**

THE REV. G. H. MOFFETT,
THE REV. J. G. EWENS,
THE REV. HERBERT PARRISH.

The Rev. G. H. Moffett in Church
on Saturdays: 11-12, 3-4, 7-8 o'clock.

The Rev. J. G. Ewens in Church
on Thursdays: 7.30-9.30 P. M. Saturdays: 7-9 P. M.

The Rev. H. Parrish in Church
on Saturdays: 4-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer,
Mr. J. Howard Climensson.

Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff
Sacristan.—Mr. Sheldon P. Ritter.

Clergy House, 2026 Cherry St
All Saint's Home, 2034-36 Cherry St

Church Convention.

The General Convention of the Church is to meet in Minneapolis, Minnesota, during this month; the opening service will be in Gethsemane Church on Wednesday, October 2d; all people ought to pray for God's blessing on the work; 79 Bishops are entitled to seats, and there are 424 members of the House of Deputies. There are important reports of committees to be discussed and acted on. Some dioceses have asked to be divided, *e. g.*, Maryland. Missionary work is to be decided on, and perhaps some of the vacancies in missionary dioceses to be filled. The sessions last for about three weeks.

Baptisms.

James Andrew Morris,
Mary Anna Bustard,
Reginald Mason Ball.

Burial.

James A. Morris.

The New Catechism.—Notes.

The new Catechism will begin today—St. Michael and All Angels—at 3 o'clock. All helpers please attend the preliminary instruction at 2.45 o'clock.

The Catechism will be held in the church, and the girls will sit on the gospel side, the boys on the epistle side, the smaller children being in front.

The mass at 9.15 this morning was offered with special intention for the success of the new Catechism.

Besides the regular children's mass at 9.15 every Sunday morning, there will be appointed an 8 o'clock mass on one Sunday of every month, when children will make their communions. The confession of children will be heard on the Saturday before. Parents will please see that their children are regular in their duties.

All the teachers will please attend the Catechism and sit with their classes. They can be of the greatest assistance in the work.

Any child receiving three "good fives" for perfect answers to the questions will be given a prize. The prizes are beautiful illuminated cards with a variety of pictures. Extra prizes in books and medals will be given at the end of the season to those obtaining the highest marks. The record of each scholar in attendance and marks is kept for the year. This record will include also the attendance at the 9.15 mass Sunday mornings.

Every person who desires instruction in the principal articles of the faith will do well to attend the new Catechism. While the instruction is primarily for the children, it will be found useful also for adults. The teaching is simple but deep. All who wish to be present will be welcome.

The first year of the Catechism will be devoted to teaching the chief doctrines of religion, such as: The Creation, The End of Man, The Fall, The Incarnation, Resurrection, As-

cension, Descent of the Holy Ghost, The Church, etc., etc.

The children of the Infant School will remain under the instruction of Miss Smith. None but those who have learned the Church Catechism being admitted to the new Catechism. The Infant School will be held in the Sunday-school room, while the new Catechism will be held in the church.

As soon as the Catechism is well started, it is expected to close each session with a special service and a solemn *magnificat*. It is intended, also, to hold a special *fête* at Christmas if possible.

Suggestions for receiving the Blessed Sacrament when unable to come to Church.

For various reasons the more reverent and seemly method of receiving the Blessed Sacrament when one is sick, seems to be that it should be carried from the church according to the ancient custom, rather than that consecration should be in the sick-room. Where masses were or are infrequent, or sometimes under other circumstances, it may be necessary to consecrate in private houses, but now that reservation is not unusual and in many places mass is said daily in the church, this is no longer necessary. The present suggestions are of a practical nature, and are not concerned with the proper preparation and disposition of the soul.

In every house there should be at least one blessed wax candle for such occasions.

THINGS TO BE PREPARED.

A table covered with a clean, white cloth; a crucifix upon it or at least a cross; a lighted candle; a small glass of water; a prayer book.

The table to be placed so that the priest does not face the sick person or other persons present. All women present should have some covering on the head, even the sick woman, a cap, lace veil or handkerchief.

Devout persons within the church or house ought to genuflect when a priest with the Blessed Sacrament passes.

In the street some token of reverence ought to be made, men ought to raise their hats if nothing more, saluting our Lord, and women ought to make some reverence.

Stricter attention ought to be paid to the rubric which warns all to notify the priest of a desire to receive Communion, and not to put it off until a crisis, or expect him to know of the sickness and to suggest the need of the Sacrament.

Ordinarily the Sacrament is reserved by tincture, that is, the Sacred Body is dipped in the Precious Blood; in communicating, the more convenient mode is for the priest to place it on the tongue, in most cases only the sick person is communicated.

Offertory Account.

September 1st, cash.....	\$18 60
" " envelopes..	34 75
" 8th, cash.....	19 32
" " envelopes..	15 63
" 15th, cash.....	21 65
" " envelopes..	53 22
" 22d, cash.....	17 09
" " envelopes..	43 53
Sinking fund.....	5 00
Repair fund.....	1 00
	\$229 79

It is gratifying that the offerings have been so large during the summer. We may expect soon to have all back pledges paid up.

Pew rents are due on October 1st.

Since the publication of our last number we, who have been in the city, have had the privilege of seeing several of our old friends; Father Convers came in for a day; Father Huntington spent a Sunday with us and preached morning and night; Father Field has spent the greater part of a week, as well as promised to arrange to return to us.

Bishop Potter's Work.

One of the important and notable events of the summer has been Bishop Potter's residence during July in the lower part of New York City, taking charge of the work of the Cathedral Mission. The locality is a densely populated one; the conditions are, humanely speaking, rather unfavorable for religious work. One of those places where self-denial must be a part of the outfit of the workers. No one can reach people until they thoroughly realize and understand the point of view of the ones they desire to teach, strengthen and change.

You cannot work a mission church while you live at a distance, even though you may spend a part of each day on the ground. Always be at the disposal of the people, and be deeply interested in their welfare. At best you are on the outside of their life, and to benefit them you must have thrown in your lot with them. They may respect, admire and esteem you, but they cannot entirely take you to their hearts; they do not know you—how can they? You do not know them, of course not. It ought not to be a singular thing for a Bishop to do this kind of thing, though as a matter of fact it is. Those people really have as much claim on their Bishop's time as their more fortunate neighbors. So while honoring the Bishop for breaking the bad custom of the past, we can only feel that he has fulfilled a part of his duty; even Bishops ought not to be above any part of their work; there is plenty of room for a higher standard of self-sacrifice; they ought to set the example rather than simply urge the duty of self denial upon others.

Bishop Potter can now speak of the problems that he has thus been enabled to study from actual observation and knowledge. Perhaps he may be able to point out why so much of our work of a charitable nature rather harms than helps the

individuals, dries up their religion, destroys their faith; it too often fosters every covetousness and self-seeking.

There are many idle young men about with no object or aim in life, not only wasting but killing time. Idling seems to be their most serious occupation. Good material being wasted. It might be a good plan for many such to give themselves for a certain period during the winter and summer for solid work; a time when others' interests would have the first claim, when they would spend themselves and their substance entirely for others. It would do them no harm and it might be of some benefit to them.

Notes.

The various Guilds will meet this month as usual, and it is hoped to have full attendance of members and associates.

The Rev. J. G. Ewens has become Chaplain of St. Mary's Guild, and taken charge of the mothers' meeting.

The Rev. G. T. Griffith, after good faithful work here, has gone to Evansville, Indiana. Many will pray for God's blessing on his work there.

Mr. W. A. Carson has resigned as Sacristan.

The Brotherhood of St. Andrew has purchased a house at Twentieth and Race, it is to be fitted up for the accommodation of young men who can only pay a moderate sum for board.

The Sea-shore Home at Point Pleasant was closed the first part of September; there is a deficit which, it is hoped, may be made up soon; a report of all money received, number of people entertained, etc., will be published later on.

Our Sexton, Mr. Thomas Connor, after many years of faithful work, has severed his connection with St. Clement's.

St. Clement's Choir.

Soprani.—Theodore Homan, Andrew Roach, Herbert Stafford (soloist), Herbert Wayne (soloist), Frank Munn, Winfield Stevenson, Benjamin Hanis, John Guthrie, Basil Downey, Walter McMullen, Bernard Bunston, William G. Weiss.

Alti.—James McElroy, Ralph W. Remont (soloist), Sidney Greenfield, Frederick A. Babcock.

Probationers.—Arthur Long, George H. Walker.

Tenori.—H. Winfield Kneedler (soloist), Louis M. Remont, William F. Steel.

Bassi.—A. H. Ritter, Geo. W. Hawkins (soloist), F. E. Remont, Wm. C. Wolfersberger, S. Norris Craven, A. S. Irwin.

Choirmaster.—Remi Remont.

Organist—Lawrence Gaff.

Choirmistress and Choir Club Directress.—Miss Fanny Darrach.

Good News for the Choir Boys.

In a letter from Oxford, England, dated September 3d, Miss Darrach wrote that she expected "to sail from Southampton on Sunday afternoon, September 15th." It is very probable, therefore, that she will be with us again, about the time this issue of the MAGAZINE goes to press.

This will undoubtedly be agreeable tidings to the choir-boys. Every boy in the choir knows that as a member of the choir he has no friend more sincerely solicitous for his moral and physical welfare than Miss Darrach, and the absence of a staunch and true friend, ever thoughtful for one's comfort and interests, is necessarily more or less keenly felt, according to the intensity of one's appreciation. Moreover, the mere mention of Miss Darrach's name undoubtedly arouses in the minds of most of the boys visions of happy "Choir Club" sessions, with all their accompanying pleasures and benefits, so that it is not difficult to believe that the return of our choir-mistress will be a cause of great rejoicing in more than one small heart that knows but one friend in our big parish.

The Value of the Volunteer Singer.

As summer draws to a close and the choir attendance begins to improve; as irregular members (compelled by the advancing season to relinquish summer enjoyments) begin to think themselves of settling down to regular choir work for the fall and winter; as absentees return to choir duties and resume their old places in the stalls; as applications are received from various individuals for admission to the choir, and the hope of an increased membership gains some possibility of realization; as this annual metamorphosis takes place and the contrast between a summer and a winter choir is made apparent, we are naturally led to wonder what we should do if all choir singers deserted their posts in the warm weather. Salaried singers are, of course, under a sort of business obligation to maintain a regular attendance, and the question, therefore, applies principally to volunteer singers; but, as volunteer singers make up, in our case, practically the entire corps of men, the question becomes a somewhat momentous one to us. Important as the question is, however, it is very easily and briefly answered, for we simply could not do without the volunteer singer. It may, possibly,

be thought by some injudicious for us to make this frank admission, lest our volunteer singers become "puffed up" with pride and vanity and imbued with a desire to take undue advantage of the power they possess; but believing that "honesty is the best policy," we do not hesitate to be perfectly candid in the matter; in addition to which we have sufficient confidence in our volunteer singers to prevent our anticipating any such evil result. There have been occasions this summer when, without our volunteers, one side or the other of the choir would have been *entirely without men*; and, at all times, the parts would be ridiculously unbalanced but for the voices given to us without price. It is right that our volunteer choirmen should know that we realize that their attendance is sometimes secured at the cost of various little personal sacrifices; it is proper they should feel that we fully appreciate their efforts to maintain and improve the choir through regular attendance and conscientious observance of duties, and it is appropriate that we should here mention that the choir-master has requested us to extend, in particular to the volunteer singers, and in general to all the choir members who have labored through the hot summer in faithful performance of their choir duties, his sincere and earnest thanks and his assurance that he deeply and gratefully appreciates their conscientious efforts and their assiduous labors.

A Choir Excursion.

Some time ago the rector suggested the advisability of giving the choir boys an excursion; and, with his authorization, the subject was taken into consideration. It being a matter which concerned only the boys, it was deemed but just and proper that they should have the ruling voice. Several meetings were, therefore, held, and each boy was given an opportunity to express his views. The novel ideas brought for-

ward, the amazing suggestions submitted, the gigantic proposals received, and the wild and startling theories advanced as the proper basis upon which to conduct the excursion need not be repeated here, as it is sufficient to state that the boys finally concluded to spend a day at Washington Park on the Delaware. Saturday, September 7th, was chosen, and it was determined by vote to meet in the choir room at 6.30 A. M. (!) The day arrived, but opened with a rain storm that looked so obstinate and determined that only four of the boys put in an appearance. They reached the choir-room shortly after 6 A. M., with their lunches in paper boxes that could be thrown away when emptied. It was, of course, impossible to have an all-day excursion in a rain storm, and with only four of the boys to participate; so, in spite of the protestations of the faithful four, and their assurances that the rain was stopping, that the sun was coming out, that it was going to be a "fine day," and that the other boys would "come after awhile," they were ordered to go home again, and the excursion was postponed until the following Saturday. However, some of the boys (unable to relinquish the realization of their anticipations after the elaborate preparations they had made) took the trip on their own account, and said to the choir-master the next day (Sunday), with a triumphant irony whose logic could not be disputed, "Didn't we tell you it would be a fine day?" As the weather *had* cleared later in the morning, he could only reply meekly, "Yes, you were quite right; the weather did clear very nicely." Experience had taught him the futility of discussing the whys and wherefores of his decision.

On Saturday, the 14th, the excursion took place without interruption or mishap. On that day, the proprietors of the switchbacks, merry-go-rounds, toboggans, Ferris-wheels, and "shoot-the-chutes," may have had more profitable customers than

our choir-boys, but they certainly had no patrons more highly appreciative or wildly enthusiastic. There were many strange experiences recounted in the choir-room the day after the excursion, but the principal boast was the achievement in breaking the record on the "shoot-the-chutes." One of the "shoot" pilots stated that the largest number of passengers he had ever carried in his vessel at one time was fifteen. This statement at once aroused the ambition of the boys to such a pitch that, with the desperation born of a dauntless determination to excel (whether in choir singing or in shooting chutes), they immediately proceeded to pack themselves into the boat like figs in a fruit box! When they had crowded and jammed and stowed and bundled themselves till discomfort had reached its maxim and the possibility of breathing had been reduced to a minimum, the boat was "let go." It darted down the chute with appalling rapidity; and, when it reached the water, the pilot guided his craft carefully over the lake and landed his *seventeen passengers!* The pilot had broken his record and the boys had won an honor whose glory will not fade for many weeks, and whose importance will bear many a boast and vaunt.

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St. Clement's Magazine.

Vol. 2.

PHILADELPHIA, NOVEMBER, 1895.

No. 11.

SINGLE COPY, 5 CENTS.

YEARLY, 50 CENTS.

CALENDAR FOR NOVEMBER.

1. **Friday** (*All Saints, Abstinence*)...Celebrations, 7, 8 and 9.30 a.m.
2. **Saturday** (*All Souls*).....Celebrations, 7 and 9.30 a.m.
3. **Sunday** (**21st after Trinity**).....
Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Guild of Holy Cross, 5 p.m. Even-song, 8 p.m.
4. **Monday**.....Celebration, 7 a.m. Guild of St. Mary's, 8 p.m.
5. **Tuesday**.....Celebrations, 7 and 9.30 a.m.
6. **Wednesday** (*St. Leonard*).....Celebrations, 5.30 and 7 a.m. Guild of St. Vincent, 8 p.m.
7. **Thursday**.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
8. **Friday** (*Abstinence*).....Celebration, 7 a.m.
9. **Saturday**Celebration, 7 a.m.
10. **Sunday** (**22d after Trinity**).....
Celebrations 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. C. B. S., 5 p.m. Even-song, 8 p.m.
11. **Monday** (*St. Martin, B.*).....Celebration, 7 a.m.
12. **Tuesday**.....Celebrations, 7 and 9.30 a.m.
13. **Wednesday** (*St. Britius, B.*)....Celebration, 7 a.m. Guild of St. Martha, 8 p.m.
14. **Thursday**Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
15. **Friday** (*St. Machutus, B., Abstinence*).....
Celebration, 7 a.m.
16. **Saturday**.....Celebration, 7 a.m. Guild of Holy Child, 3 p.m.
17. **Sunday** (**23d after Trinity**).....
Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
18. **Monday** (*St. Hugh, transferred*)...Celebration, 7 a.m.
19. **Tuesday**.....Celebrations, 7 and 9.30 a.m.
20. **Wednesday** (*St. Edmund, K.*)...Celebration, 7 a.m.
21. **Thursday**.....Celebrations, 7 and 9.30 a.m.
22. **Friday** (*St. Cecilia, V. and M., Abstinence*).....
Celebration, 7 a.m. First Vespers of St. Clement, 8 p.m.
23. **Saturday** (**St. Clement**).....Celebrations, 6, 7, 8 and 11 a.m. Matins, 10.30 a.m.
24. **Sunday** (**next before Advent**).....
Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Procession of Guilds, 8 p.m.
25. **Monday**.....Celebration, 7 a.m.
26. **Tuesday**.....Celebrations, 7 and 9.30 a.m. Parish Tea, 8 p.m.
27. **Wednesday**Celebration, 7, a.m. Guild of St. John the Evangelist, 8 p.m.
28. **Thursday** (*Thanksgiving Day*)...Celebrations, 7, 8, 9.15 and 11 a.m.
29. **Friday** (*Abstinence*).....Celebration, 7 a.m.
30. **Saturday** (*St. Andrew, Octave of St. Clement*).....
Celebrations, 7 and 9.30 a.m.

Matins, daily, 9 o'clock.

Even-song, daily, 5 o'clock.

The Catechism, every Sunday, 3 p. m.

Infant School, every Sunday, 2.45 p. m.

Men's Bible Class every Sunday 3 p. m.

Women's Bible Class every Sunday 3 p. m.

Third Annual Report of the Clothing Club of St. Clement's Infant School.

NOVEMBER, 1895.

The object of this Club is to help mothers to buy clothing for their younger children, by taking care of such small sums of money as can be saved each week for that purpose.

Money may be brought to the school on Sunday afternoon. A card, marked with the amount of money sent, will be given to the child bringing it.

Shoes, clothing for boys, hats, etc., will be bought for Club members, and sold to them at a discount. The clothing will be sold in the school room every Thursday evening, after eight o'clock.

The Club opens November 1st and closes June 30th.

The ladies in charge of the Club desire to thank the many friends who have so kindly helped and encouraged them by donations of money, materials, half-worn garments, and the making of new garments. Thanks are also due to Strawbridge & Clothier, to Joseph P. Cooper & Son, and to the Eastern Penitentiary, for discount on all goods purchased from them.

Donations of money, materials and half-worn garments will be thankfully received, and may be sent, in care of Miss Katharine Smith, to 120 N. Eighteenth street, to 1924 North street, or 2047 Tower street.

The benefits of the Club are intended for the members of the Infant School, but during the past season we have been obliged to depart from this rule, it being necessary to clothe

the older children, in order that they might bring the younger ones to Sunday-school.

During the year we have given away 64 pieces of new clothing (value, \$17.95), and 53 pieces of old clothing.

RECEIPTS.

Sale of clothing.....	\$82 67
Donations	31 00
	<hr/> \$113 67

EXPENDITURES.

Materials and clothing.....	\$82 53
To Sunday-school expenses,	10 70
Balance on hand	20 44
	<hr/> \$113 67

KATHARINE SMITH.

MARY P. GORDON.

Dedication Festival, 1895.

Friday, November 22d, First Vespers (in Chapel), 8 P. M.

Saturday, November 23d, St. Clement's Day, Holy Communion, 6, 7 and 8 A. M.; High Mass, 11 A. M., preacher, the Rev. F. M. Clendenin, S.T.D., Rector St. Peter's Church, West Chester, N. Y.

Sunday in the Octave, November 24th, Holy Communion, 7 and 8 A. M.; Children's Mass, 9.15 A. M.; High Mass, 11 A. M., preacher, the Rev. D. Convers, S.S.J.E.; Procession of Guilds, 8 P. M., preacher, the Rev. D. Convers, S.S.J.E.

Tuesday, November 26th, Parish Tea, 8 P. M.

Thursday, November 28th, Thanksgiving Day, Holy Communion, 7, 8 and 9.15 A. M.; High Mass, 11 A. M.

Offertory Account.

September 29th, cash.....	\$35 44
" " envelopes,	72 36
October 6th, cash.....	33 56
" " envelopes....	64 84
" 13th, cash.	19 53
" " envelopes....	59 80
" 20th, cash.....	43 93
" " envelopes....	52 70
Repair fund.....	5 00
Sinking fund.....	5 00
Sea-shore Home.....	10 50
Choir fund.....	25 00
	<hr/> \$427 66

Baptisms.

October 6th, Walter Devereux McMullin.

October 7th, Edward Burns Burns.

October 10th, Leonhardt Thornburg Elsner; Fanny Victoria Jones.

October 17th, Charles Henry Parker, Jr.; Joseph Russell Vance; John Conrad Holacher.

Marriage.

September 25th, Harley B. Fowler to Katherine M. Taylor.

Burials.

Ethel Manthorpe,
Anna H. Neill.

The New Catechism.

The new Catechism began on Michaelmas, with thirty-eight scholars.

The catechists are as follows: Head Catechist, The Rev. H. Parish; Second Catechist, The Rev. G. H. Moffett; Third Catechist, Mr. Greenfield. Mr. James Toole assists in keeping the record of attendance. Mr. Balsley is the organist.

The instructions so far have been on The Creation, on God, on The End of Man, on Sin. The instructions are given by the Head Catechist. The homily is given by the Second Catechist.

The answers to questions should be purely voluntary, and the teachers are asked not to press children to send in their names when the children do not wish to do so. It is most important that the children should not feel that the Catechism is in any way a trial. They learn most when they are enjoying the process of learning.

It is hoped to give a *fête* about St. Clement's Day.

The solemn *Magnificat*, sung with cope and incense, has been introduced at the end of the Catechism. Mr. Goodwin is thurifer, and Adam Preston and George Johnson are the acolytes.

Parents are always welcome to attend the Catechism. Quite a number of visitors are present each Sunday.

Choir Fund.

Promises and subscriptions are asked for this fund, that the choir may be strengthened and our music improved; already some money has been given for this purpose and more promised. Surely we are all interested in this matter. All money will be acknowledged in the MAGAZINE.

St. John's Guild.

The members of the Guild of St. John are certainly not very enthusiastic. The first meeting this season should have been in September; but as only three members made their appearance on the stated evening, there was no meeting.

St. Clement's Choir.

Soprani.—Theodore Homan, Andrew Roach, Herbert Stafford (soloist), Herbert Wayne (soloist), Frank Munn, Winfield Stevenson, Benjamin Hannis, John Guthrie, Basil Downey, Walter McMullen, Bernard Bunston.

Alti.—James McElroy, Ralph W. Remont (soloist), Sidney Greenfield.

Probationers.—Arthur Long, George Walker, Carl O. Bertstrom, Guy Lorman, Charles Coryell, Albert Coryell, Irwin Hillman.

Tenori.—H. Winfield Kneeder (soloist), Louis M. Remont, William F. Steel.

Bassi.—A. H. Ritter, Geo. W. Hawkins (soloist), F. E. Remont, Wm. C. Wolfersberger, S. Norris Craven, H. P. Lomax.

Choirmaster.—Remi Remont.

Organist.—Lawrence Gaff.

Choirmistress and Choir Club Directress.—Miss Fanny Darrach.

The Club.

The Choir Boys' Recreation Club reopened on Tuesday evening, October 15th, with an attendance of twenty-two to answer the roll call, five were absent. Twenty-seven names are entered for this winter, two new names are on the list, while six are dropped; two being away from the city, three being at a distance in town and one has not been asked to return.

A business meeting was first called; this being the fourth winter of the Club it has been thought well that the older boys should take some active interest in its well being. Harry Cathers was elected President; Ralph Remont, Secretary; Herbert Stafford, Librarian; three boys, Adam Preston, Andrew Roach and Winnie Stevenson, were appointed for the month of October, to assist the Superintendent in getting out games, giving out magazines and collecting and helping to replace in the closet all that have been used during the evening.

Walter McMullen kindly furnished

the entertainment of the evening by showing, with the assistance of the President, his magic lantern, a fine one with many pictures.

It has been proposed that there shall be a debating society on one evening in each month; also, a general game, such as the favorite "Potato Race," "Up and Down Jenkins," the "Donkey" or others yet to be thought of, on one other evening. Entertainments for two evenings in the month are not yet settled upon; banquets will come like leap year, when there is a fifth Tuesday, for pecuniary reasons.

A Letter from the Club.

DEAR MAGAZINE:—We, the Choir Boys Recreation Club, are writing to ask you if you can get us a few new things for the Club. We should like very much, we little boys, some building blocks, some soldiers, a new "messenger boy" game, some dissected pictures or maps; a little boy asked the other evening if we had a "grocery store," that would be a good thing too; also, drawing paper, good pencils, and colored crayons.

Some of us, indeed many of us, have no games at home, and if we had the younger children would soon break them up, and we, being choir boys, are thought too old for games, but really we are not, we enjoy our Tuesday evenings in the choir-room. Four nights in the week we are there for work, one night we play and have a good time; it seems very much like our evening home. Do what you can for us, dear MAGAZINE, and you will have our grateful thanks. Perhaps some of the many people who read the MAGAZINE will like to help us to have a good time in the coming winter evenings.

THE LITTLE BOYS OF THE CLUB.

In an old church in England, cut in a stone tablet and placed on the wall on one side is this inscription, in memory of a choirman:

"UNDERNEATH

Lieth in peaceful security the last remains of William Spence, who quitted this earthly stage on the 16th of June, 1785, in the thirtieth year of his age. Twenty years a chorister of this church, and was allowed to have one of the strongest and finest bass voices in this kingdom."

Parish Notes.

Father Field received a warm welcome on Michaelmas Day. He preached the morning and evening sermons.

Vespers of the Blessed Sacrament were said in the Chapel on Sunday, October 13th, and eight members admitted to the C. B. S.; twenty-six members are now on our roll. It is expected that vespers will be said each month.

The Infant School is now held in the large school room; they are not as crowded as they were down stairs. The attendance has been very encouraging.

The Catechism in Church is fairly started; the attendance of children has not been as large as it should be. Parents and sponsors have some responsibility, as the Church expects of them some care that the children be instructed.

The Rev. J. M. Davenport has given over the title to the house 2036 Cherry street to the vestry, for the use of All Saints Sisters, as a mission house. There is a large mortgage on the property, and interest on this must be paid. The house is needed, and convenient; it is in need of repair.

HAS YOUR SUBSCRIPTION EXPIRED?

The Guilds have resumed their regular meetings. Members of the congregation ought to be attached to, or interested in, some one of these. Christians must not only "believe," but also "do;" and the rule of life of a Guild makes one's religious life definite, not a matter of impulse or feeling. There is room for improvement on the part of some of the members in the regularity of their attendance at Church services and Holy Communion.

The Thursday night mothers' meeting is well attended.

A Perseverance League is being organized for boys who have been confirmed.

The Sea-shore Home deficit is in a fair way of being made up, several persons having sent in money in answer to the appeal.

Congregations are becoming larger as people are returning to town.

November is the month in which we specially remember our dead; it is a custom with some to pray for the souls of those they care for on the anniversary of their death, and to make commemoration on the corresponding day in November.

The second day of the month is observed by Catholics as All Souls Day; names may be given in, that persons may be remembered at the mass on that day, as also on other days during the month.

The General Convention has adjourned; the fears of some have not been realized, the plans of others have not been accomplished; in our next issue we hope to give some account of what was done.

We hope to see every parishioner at the Parish Tea.

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CHARTERED 1794

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Assets January 1st, 1895, including capital stock.....	\$9,562,599 92
Liabilities.....	\$7,318,330 82
Surplus.....	2,244,269 10
	\$9,562,599 92
Surplus as to policy holders.....	\$5,244,269 10

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GEO. H. McFADDEN, Vice-President.
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GREVILLE E. FRYER, Secret'y and Treas'r.
JOHN H. ATWOOD, Assistant Secretary.
T. ROUARD WRIGHT, Marine Secretary.
may 1-y

St. Clement's Magazine.

Vol. 2.

PHILADELPHIA, DECEMBER, 1895.

No. 12.

SINGLE COPY, 5 CENTS.

YEARLY, 50 CENTS.

KALENDAR FOR DECEMBER.

1. **Sunday (1st in Advent)**...Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Guild of Holy Cross, 5 p.m. Night Service, 8 p.m.
2. Monday.....Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
3. Tuesday.....Celebrations, 7 and 9.30 a.m.
4. Wednesday.....Celebration, 7 a.m. Guild of St. Vincent, 8 p.m.
5. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
6. Friday (*St. Nicholas, Abstinence*)...Celebration, 7 a.m.
7. Saturday.....Celebration, 7 a.m.
8. **Sunday (2d in Advent, Conception of B. V. M.)**.
Celebrations 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m.
C. B. S., 5 p.m. Night Service, 8 p.m.
9. Monday.....Celebration, 7 a.m.
10. Tuesday.....Celebrations, 7 and 9.30 a.m.
11. Wednesday.....Celebration, 7 a.m. Guild of St. Martha and G. F. S., 8 p.m.
12. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
13. Friday (*St. Lucy, Abstinence*)...Celebration, 7 a.m.
14. Saturday.....Celebration, 7 a.m.
15. **Sunday (3d in Advent)**...Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Night Service, 8 p.m.
16. Monday.....Celebration, 7 a.m.
17. Tuesday.....Celebrations, 7 and 9.30 a.m.
18. Wednesday (*Ember Day, Abstinence*).
Celebration, 7 a.m.
19. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
20. Friday (*Ember Day, Abstinence*).
Celebration, 7 a.m.
21. Saturday (*St. Thomas, Ember Day, Abstinence*).
Celebrations, 7 and 9.30 a.m. Guild of Holy Child, 3 p.m.
22. **Sunday (4th in Advent)**...Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Night Service, 8 p.m.
23. Monday.....Celebration, 7 a.m. G. F. S. (Physical Culture), 8 p.m.
24. Tuesday.....Celebrations, 7 and 9.30 a.m. First Vespers of Christmas Day, 8 p.m.
25. **Wednesday (Christmas Day)**.
Celebrations, 12.01 (midnight), 6, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m.
26. **Thursday (St. Stephen)**...Celebrations, 7 and 9.30 a.m.
27. **Friday (Abstinence, St. John Ev.)**.
Celebrations, 7 and 9.30 a.m.
28. **Saturday (Innocents' Day)**.
Celebrations, 7 and 9.30 a.m.
29. **Sunday (1st after Christmas)**.
Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
30. Monday.....Celebration, 7 a.m.
31. Tuesday.....Celebrations, 7 and 9.30 a.m.

Matins, daily, 9 o'clock.

Even-song, daily, 5 o'clock.

The Catechism, every Sunday, 3 p. m.

Infant School, every Sunday, 3 p. m.

Men's Bible Class, every Sunday, 3 p. m.

Women's Bible Class, every Sunday, 3 p. m.

Bible Class, every Tuesday, 4 p. m.

Address in Chapel, every Thursday, 10 a.m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents.

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All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, DECEMBER, 1895.

Mr. Remont and Mr. Gaff cannot have too much support in their endeavor to make the choir the model one of the city. The music on St. Clement's Day was excellent, and excepting last Easter is the first occasion upon which so difficult a mass as Mozart's Seventh has been sung in St. Clement's Church for about three or four years. And even more pretentious things are promised; we have heard rumors of an orchestra and one of Schubert's or Gounod's Masses for Christmas. The Christmas music has not been definitely decided upon, but we may be sure of something unusually good.

The Bishops' Pastoral.

The Bishops' Pastoral was publicly read, after due notice, after the eleven o'clock Mass, Sunday, the 17th, in accordance with Title I, Canon 20, §III.

In the opinion of many, this Pastoral is the most advanced document published by any assembly of Anglo-Catholic bishops since the Reformation. It is certainly the most advanced American Pastoral, and this is quite natural, because there has been such a wonderful spreading of Catholic doctrine and practice in this country during the last few years that the general tone of the American church has been appreciably elevated.

Of course, only those who have experienced the blessings of our Catholic heritage are able in any way to judge concerning them. A person, or group of persons, who do not practice fasting, communion, sacramental confession, devotion to the Blessed Sacrament and other Catholic usages, could not have the experimental knowledge required to judge concerning such things. No one who ever earnestly practiced Catholic customs could condemn them; consequently the evidence in the Pastoral Letter, of the desire of the Bishops to claim all of our Catholic heritage—prayers for the dead, in the second paragraph; the acknowledged sacerdotal character of the priest-

hood, page 9; the reiteration of Catholic dogma, page 12; the full recognition of the Sacrifice of the Mass, pages 15 and 16; the suggested authorization of the Reserved Sacrament, page 17; the propriety of ritual, page 14—in whatever careful way it finds expression, is a sign that the practice of the Catholic religion has become so general in our communion that the Catholic truth has practically triumphed in the House of Bishops.

The Pastoral treats of many things. The first part deals with the state of the Church. It should be a sufficient comment in response to the Bishops' appeals for foreign missions, domestic missions, self sacrifice on the part of young priests, zeal for work among the colored people, the relief of the suffering widows and orphans of clergy, etc., to suggest that this passion for Apostolic fervor should come rather from the Bishops themselves than from the younger clergy. The Bishops are the natural and supernatural leaders in movements of this character, and, if instead of the utterly unapostolic lives many of them lead, with their comfortable homes, relaxed devotion, attendance upon places where money is to be had, rather than upon the places where the souls they desire to save are, they would show some of the enthusiastic courage and self-sacrifice of St. Paul or St. Francis Xavier, they would not want for followers. Money can never be a substitute for religion, and the seat of missionary activity is not on Murray Hill, New York. Everybody recognizes at once the needs of which they speak, but such needs can be supplied only by the practical zeal of the Bishops themselves acting in a self-sacrificing enthusiasm upon these problems. Neither letters, pastoral or otherwise, nor sermons in fashionable pulpits, nor the money secured on the gilded alms basin, will mean one step in advance. This appeal of the letter is to the Bishops themselves.

In regard to ritualistic practices the law of the Church is clear enough for any one who will study the subject, and all questions of vestments or postures are easily determined by very slight investigation into the expressed usage of the English Church; and on this point the Bishops say all that could be desired. Questions of custom; devotion to the Blessed Sacrament; the use of terms like *Mass*, the *Sacrament of Penance*, etc., are also discussed in the Pastoral. Of course, one could not expect a very high appreciation of Catholic use or terminology where it is only beginning to be understood and practiced, and the law which governs such things is properly beyond the power of the Bishops to determine. As long as devotion to the sac-

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. J. G. EWENS,
THE REV. HERBERT PARRISH.

The Rev. G. H. Moffett in Church on Saturdays: 11-12, 3-4, 7-8 o'clock.

The Rev. J. G. Ewens in Church on Thursdays: 7.30-9.30 P. M. Saturdays: 7-9 P. M.

The Rev. H. Parrish in Church on Saturdays: 4-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer,
Mr. J. Howard Climençon.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff

Sacristan.—Mr. Sheldon P. Ritter.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034-36 Cherry St.

rament, non-communicating attendance and fasting communion answer to the religious instincts of true devotion they will be generally adopted; and, indeed where there is any true devotion they are adopted. As far as there is any law bearing on these subjects, the law of the Church of England for 1800 years is plainly in their favor, and as long as the terms *Mass*, *Penance*, etc., are convenient, expressive and accurate they will, of course, be everywhere used, as indeed they are being used at the present time. The Bishops' letter rather loses in dignity when it attempts the discussion of the use of words.

In regard to the question of Church Unity, the Bishops are as one with the Pope and Archbishop of Canterbury, in recommending prayer as the solution of the problem. "In behalf of this great interest" (of Church Unity), they say, "we recommend that constant and earnest supplication be made to Almighty God, and that no effort be spared to diffuse a knowledge of the true principles of Church Unity; and that the feast of Whitsunday be annually observed as a most appropriate time for such prayer and instruction."

On the whole, the Pastoral is a vigorous document, showing vivid signs of the awakening of Catholic faith and life in our communion. Perhaps these words, taken from it, characterize its underlying principle and express its general tenor. They are from the paragraph on Church

Unity. "We can imagine no circumstance that would induce us to consent to any departure from the ancient deposit of faith and order committed to our keeping, for the common benefit of mankind, or to the impairment of any truly Apostolic and Catholic tradition of the Church, or to any measures, which in bringing us nearer to post-reformation communions, would create any new obstacles to reunion with the old historic branches of the Catholic Church."

Offertory Account.

Oct. 27.	Cash.....	\$52 02
	Envelopes.....	47 81
Nov. 3.	Cash.....	90 88
	Envelopes.....	34 57
Nov. 10.	Cash.....	39 78
	Envelopes.....	38 30
Nov. 17.	Cash.....	33 76
	Envelopes.....	41 63
St. Clement's Day.....		186 26
Nov. 24.	Cash.....	93 65
	Envelopes.....	83 77
Choir Fund.....		30 00
Sinking Fund.....		132 00

Parish Tea.

The members of the parish this year had their Tea Tuesday evening, November 26th. It was a merry assemblage indeed, and the monotony of eating and drinking was relieved by an entertaining speech from the Rev. R. H. Paine, of Mt. Calvary Church, Baltimore, solos by the ever obliging members of our choir, Messrs. Hawkins, Belinfante and Master Stafford.

Mr. Henry Flanders spoke a few words, and the closest attention was given him while he was speaking. A Parish Tea at St. Clement's is always well attended, and even last Tuesday's heavy rain did not dampen the ardor of many of the parishioners.

St. Clement's Hospital.

The Hospital was opened again on the first of the month, also the Dispensary. There is no limit to the number who can be treated for their various complaints; the whole difficulty is a financial one. It is impossible, apparently, to raise sufficient funds under present conditions, while the parish gains little or nothing from the connection. The Hospital, it would seem, is not commended to people's notice and interest, by its association with the parish. In our next issue we shall be able to give more definite information about the future.

The Dedication Festival.

"St. Clement's Church—St. Clement's Day," the Rev. Dr. Clendenin gave us the note for our Festival in his sermon, and right heartily did the people take it up and carry it on. Much hard work had been done by the members of St. Vincent's Guild, the Altar Society, the Choirmaster, Choir, and other workers, in preparation. A large number of communions at the early masses began the keeping of the feast, a good attendance at the 11 o'clock service, the dignity and solemnity of the procession, and music of the mass made many hearts glad.

Dr. Clendenin's sermon was a poetic inspiration, and we are glad to welcome him among the number of our friends.

Sunday, though the day was wet, kept up the spirit of joy. The early and children's masses were well attended, and at the High Mass Fr. Convers preached; glad he was to speak to the people he knows and loves so well, and more than glad were they to welcome him.

The letter was read containing the blessing of the Bishop of the Diocese, it being received too late for St. Clement's Day.

Girls' Friendly Society.

A Candidates' Class has been started in our Branch of the G. F. S. The little girls who compose it would be very glad to receive any of the following articles from interested friends. They need not be new:

Children's books and periodicals.
Games (historical or other).
A set of dishes, small but not tiny.
Toy knives, forks and spoons.
Dolls. Also some bright knitting yarns and colored cotton scraps for patchwork.
Donations may be sent to the Sunday-school room any Thursday at 4 P. M., in care of the Branch Secretary,

MISS MARGARET RUFF.

Or to her residence,
328 S. Twenty-first St.

BAPTISMS.

Oct. 26. Ella Enna McCandless (conditional).
" 27. James Davis Young.
Nov. 7. William Henry Clendenin.
" 8. J. Nowal Martyn.

MARRIAGE.

Oct. 30. Henry William Montgomery.
Ella Enna McCandless.

BURIALS.

Nov. 13. James Harrison.
" 21. Frank D. Belin.

The New Catechism.—Notes.

The first *fête* of the New Catechism took place on the Sunday in the octave of the feast of St. Clement. The following children recited *billets*: Jennie Coles Nannie Clash, Isabella Hctor, Amy Downey, William Blug, Ruby Haney, Ida Campbell and Edith Smith. The subject was St. Clement. A portion of St. Clement's Epistle to the Corinthians was read by the Second Catechist, Rev. J. H. Moffett.

The attendance at the Catechism is steadily growing, and the interest in it is increasing. All are welcome to visit the Catechism.

The instructions and diligences for the last month have been on the following subjects: Jesus, Our Saviour; the Blessed Virgin Mary; the Incarnation; St. Clement. This month's instructions will be on the life of Our Lord.

On the night before Thanksgiving Day an entertainment with a magic-lantern was given to the Catechism and Infant School.

Some time in Advent it is expected to give a magic-lantern lecture on a devotional subject appropriate to the season.

Some excellent diligences, especially from Miss Kean's class, have been presented lately; and the number who try for the game of Good Points is growing rapidly.

The admonitions hereafter will include advice on saying prayers at home and in church, on attendance at mass, on Holy Communion, on preparation for confession, on conduct, etc.

Dr. Garret is doing excellent work in bringing back to their duties a number of boys who have drifted away from church lately. We are most anxious to increase the attendance of boys at the Catechism.

At Christmas it is intended to have a *fête* of a more elaborate kind than the one given at the St. Clement's festival. Those who take part will be chosen from the children most regular in attendance at the Catechism and 9:15 mass.

The new cope is to be used at the solemn *magnificats* hereafter.

Mr. James Toole has succeeded Mr. Greenfield as Third Catechist.

We are glad to print the following from the *Church Times* in its account of the opening of the new Church of Saint Agatha, Landport, England:

Father Maturin, in his fine, deep voice, gave out Isaiah liv: 2, as the topic of his sermon. And tracing Christianity from its source in the first revelation made to man after the fall, showed that ours was a no less ancient religion than those hoary

systems of the East with which the nineteenth century is wont to daunt the Church of to-day. There were, he said, two striking characteristics of Judaism, which was the dawn of Christianity. (1) Its narrowness. (2) Its power of expansion; and proceeded to prove that what the prophet commanded the Jews might to day be reiterated to the Church, "Strengthen thy stakes,"—hold fast to dogma and doctrine. "Lengthen thy cords," draw into the shelter of the tents, after that strengthening, all who could and would come. Will the Church, he asked, be able to adapt herself to the changes of life? Will the Church, which was able to reign in the ages of faith, be able to reign in the ages of reason? We don't trust so! We don't hope so! We know so! After which, turning to a more personal application of the subject to the huge congregation gathered around him, he said: "For ten or fifteen years you have been held in a very close bond; like the Jews of old, kept within narrow boundaries. If you want to go on and to enlarge the work you have done, if you want to hold fast that which you have, beat in the old principles, strengthen your stakes! Don't swerve. Don't give up one tittle of your faith if it is to enlarge the Church ten times over. It is the men of strong convictions that set the world on fire. If you ask me what is the *note* of a Catholic, that you may know him wherever you find him, I answer, "It is devotion to the Blessed Sacrament." By that you can get up to the beatific vision. Don't give up your love for it. Don't pull up the stakes and let in more by so doing. The old faith must do for you, or you must do without its blessings.

Report of St. Clement's Altar Guild.

Officers for the Season 1895-96.

Chaplain, the Rector; Directress, Mrs. Harry Connelly; Vice-Directress, Miss M. H. Jones; Secretary, Miss A. S. Brown; Treasurer, Miss M. P. Gordon; Instructor, Miss H. O. Morison; Committee of Management, the Directress and the Secretary, *ex-officio*; Mrs. C. H. Wolfe, Miss M. H. Jones, Miss M. P. Gordon.

Most of the work of the past season has been for our own Parish, and is as follows: 3 red appareled amices, 1 red burse and veil, 1 red preaching stole, apparels for red cope, 1 white burse and veil, 1 white stole, 1 white maniple, orphreys of chasable embroidered, 3 fair linens, 4 credence covers, 3 acolyte cottas, 8 lavabo napkins, 8 purificators. Value, \$275. The linen department has filled two orders for fair linens. Value, \$14.00. And made the following gifts: 1 fair linen, 2 surplices. Value, \$35.00.

The silk department has filled the following orders: Purple stole, white altar cloth, white pulpit fall. Value, \$60.00. And made the following gifts: 1 red stole, 1 green stole, 1 purple stole, 1 baptismal stole. Value, \$35.00. Work on a white altar set. Value, \$50.00. And has furnished materials for the following orders: White burse and veil, purple pulpit fall, white stole, green stole, white altar cloth and stole, purple stole, black burse and veil, red altar cloth and pulpit fall. Value, \$82.24.

There have been stamped: 17 stoles, 2 maniples, 4 pulpit falls, 7 burses, 7 veils, 1 chasable, 1 cope, 6 alms basin mats, 9 book markers, 2 frontals, 2 super-frontals, 7 amices, 5 fair linens, 3 corporals. Value, \$60.00.

SUMMARY.

Value of work for the Parish....	\$275 00
" " gifts to other Parishes..	120 00
" " ordered work.....	74 00
" " materials furnished....	82 24
" " stamping.....	60 00

Total value of work in both departments..... \$611 24

TREASURER'S REPORT.

Receipts.

Bal. from year 1894-95 .	\$39 00
Dues	87 00
Sales of work.....	73 85
" " materials.....	101 46
Vestment Fund.....	66 00
	\$367 31

Expenditures.

Materials.....	\$192 13
Instruction.....	42 50
Sundry expenses.....	66 09
Balance to new year....	66 59
	\$367 31

The Committee of Management desire to call the attention of the members of the Parish to the fact that the care of the vestments has been given to the members of the Altar Guild, and it is their duty to keep all vestments in the proper repair and to furnish new ones when needed. This they cannot do without financial aid. Contributions to the vestment fund, no matter how small, will be most acceptable, and may be given to the Rector, or to the Treasurer of the Guild.

PHILADELPHIA, Nov. 1st, 1894.

PARISH NOTES.

Father Page, Superior of the Society of St. John Evangelist, preached for us on Sunday evening, October 27th, and, at the 11 o'clock mass, on Thanksgiving Day. Father Sargent, Superior of the Order

of the Holy Cross, preached for us on Sunday evening, November 10th.

Solemn High Mass was sung on Sunday in the octave of All Saints.

We hope that many kept the Novena before St. Clement's day. Intercessions were made each day after even-song in the chapel.

The week before St. Clement's day seems to have been especially notable in the church life of our city.

Christ Church celebrated its two hundredth anniversary; special services of interest were held, with sermons by distinguished preachers.

The Annunciation also kept their twenty-fifth anniversary in a truly joyful and religious manner.

At Holy Trinity the Woman's Auxiliary had their annual meeting, with addresses by several of the missionary Bishops.

Earlier in the month St. Elizabeth's kept their Dedication Festival.

The Altar Guild has resumed its meetings, and already has much work to show; the making and embroidery of a new white cope used for the first time at our festival. This vestment is intended for use at the Catechism on Sunday afternoons and at Guild services. The cost of the materials was met by the thank offerings of some persons on some happy occasions; the work was done by the members of the Altar Guild.

A new Altar book has been provided for our use, the old one had become very dilapidated.

A jeweled morse and a pair of silver mounted cruets have been given in memory of a much-loved communicant of the parish.

The Bible Classes have resumed their sessions.

The League of Perseverance for boys has been formed.

Two new members have been admitted to St. Vincent's Guild.

Father Sargent, Superior of the Order of Holy Cross, will give conferences on the Sunday nights during advent: Subject, "The Four Last Things."

Communicants are reminded of their Christmas Communion. Many of the congregation do not realize the serious times in which we are living. They are shirking their share of the burden and fight, leaving it to the few, hanging on so that if all comes out right they may claim their share, but not helping. These times try the courage of some; the less earnest fall off; the laggards drop behind; the cowards seek easier ways and paths; but the earnest-minded go right on—difficulties call out the best and truest that is in them. No one must expect an easy time. We cannot drop down into the ordinary; the parish and people must stand

for zeal for Christ, His Church and His Sacraments. Spend a good Advent; make a good Christmas confession, that you may receive our Lord with proper dispositions to your soul's health.

Special Funds.

The *Repair Fund* for pointing the outside stone work of the church amounts to \$37.

Attention is called to the *Sinking Fund*. It now amounts to over \$2,000.

In our last issue we spoke of the extra Music Fund, the purpose is to increase the efficiency of the choir, to pay for instruments at the festivals, etc. It ought to appeal to many. We print a list of money received.

Mrs. W. L. Fox.....	\$25 00
Miss Barclay.....	20 00
A Friend	10 00

\$250 more have been promised by a friend of the parish. We still need \$400.

Donations of money are needed for the Christmas treats.

PROCESSION OF GUILDS.

The Guilds of the parish had their annual procession Sunday evening after St. Clement's day, and it is difficult to imagine a more soul-inspiring service, prettier music, or a more interesting and appropriate sermon. Father Convers said that the members of Guilds should have constantly in mind the two words: "Work—live."

"What are you in Guilds for if not for two things? Wheresoever one stands there is work for all to do. *Haven't been asked!* Were you not baptized into the church of Jesus Christ? Has He not given to you as one of your privileges the power to work? I do not know what each one of you can do, but I venture to say that if you go to one of our clergy he would give you some work to do. In my opinion one of the seven capital sins is *laziness*. Don't be lazy, WORK; work for the church; work for your Guild; work for your own sake to dispel the laziness.

"To work we must live, bearing our cross and our trials. We must come to church, and we must make our communion."

"How many of you who are here tonight can honestly say that you have, during the past year, been regular in your church duties? Our religion we call Christianity, but it is only a corruption of it. Can we not live a better life this coming year in St. Clement's Church than we have this last year?"

St. Clement's Choir.

Soprani.—Theodore Homan, Andrew Roach, Herbert Stafford, Frank Munn, Winfield Stevenson, Benjamin Hannis, John Guthrie, Basil Downey, Walter McMullen, Bernard Bunston, Guy Lorman, Irwin Hillman.

Alti.—James McElroy, Ralph W. Remont, Sidney Greenfield.

Tenori.—H. Winfield Kneeder, L. M. Remont, William F. Steel.

Bassi.—A. H. Ritter, Geo. W. Hawkins, F. E. Remont, Wm. C. Wolfersberger, S. Norris Craven, H. P. Lomax.

Choirmaster.—Remi Remont.

Organist.—Lawrence Gaff.

Choirmistress and Choir Club Directress.—Miss Fanny Darrach.

A LITTLE PRAYER. For St. Clement's Little Choir Boys.

By GILBERT AUSTIN.

Blessed Lord Jesu! Holy Lord Jesu!
Jesu, who dwelt mid our sorrow and care,
Night draweth round us, shadows enshroud us;
Hark to Thy children's evening prayer.

Blessed Child Jesu! Holy Child Jesu!
Jesu, Redeemer untainted with sin,
Ever be near; and grant us, we pray Thee,
Hearts that are spotless and pure within.

Crucified Jesu! Dying Lord Jesu!
Suffering agony, torture and shame,
Help us to love Thee: Oh, may Thy child be
Worthy to bear his dying Lord's name.

And, risen Jesu, gentle Lord Jesu,
Jesu who loveth, who pities e'n me,
Keep us—when erring feet are at rest—for
Ever, dear Jesu, ever with Thee.

The choir boys are having a delightful time in the enjoyment of the many new games that have been so generously given to them.

The library of the club has just been reopened, and an increased interest taken in it. Occasionally, new books are needed to keep up the interest. A list is given below to assist any one who may feel disposed to give one book and not duplicate any already in the library. Two of the older boys are proving themselves faithful and careful librarians.

LIST OF BOOKS:

(Nature readers) "Seaside and Wayside."

No. 1. About Crabs and Bees.

No. 2. About Insects.

No. 3. About Beetles and Birds.

No. 4. Animals and Plants.

By Julia McNair Wright. Most instructive little books; can be purchased separately. No. 1 for 25 cents.

Also, Richard Kipling's

"Jungle Book," No. 1 and No. 2.

"The Beautiful Face."

"The White Gipsy."

"The Diamond Ring."

"The Little Blue Lady."

DEAR MAGAZINE:—You certainly are our good fairy! The letter we wrote to you last month has been generously responded to. Two beautiful boxes of building blocks, a grocery store, two handsome dissected maps, messenger boys, and many other lovely games have come to us, and some without the donors' names. We do not know whom we are to thank for some of them, and can only ask that you will thank them for us. Gratefully yours,

THE LITTLE BOYS OF THE "CHOIR
BOYS' RECREATION CLUB."

BERTIE, WILLIE, AND MIKE. A Plain Story, Told in a Plain Way for St. Clement's Choirboys, by a Plain Chorman.

Every one admitted that Bertie Brown had a beautiful voice and a wonderful ear for music. He could sing higher and lower than any other boy in the school, and could learn any ordinary tune simply by hearing it two or three times. The teachers sometimes patted him on the back and said, "Bertie, you sing like an angel;" and then they would turn away and murmur, regretfully, "What a pity it is that a boy who has been given such a magnificent voice should behave so badly in school, and cause his parents such deep anxiety and his friends such bitter disappointment." For Bertie was not considered a good boy by any means.

Willie Smith was Bertie's chum. He, too, had a good voice, but not so good as Bertie's. The two boys, though great friends, were very different in character.

WM. J. RULE,
FUNERAL DIRECTOR
4812 Woodland Ave.,
WEST PHILADELPHIA.
d.3m.

Willie was quite a good boy in his way. He never annoyed his teachers or grieved his parents by bad conduct, but he was wretchedly lazy. Nothing could induce him to work. He neglected his lessons, and shirked all his duties both at school and at home.

Mike Jones was a plain, honest, hard-working boy who went to the same school. It seemed to the boys that Mike's only object in life was to do things with all his might and main. When he played football, he played harder than anybody else; when he was engaged in a game of baseball, he had eyes and ears for nothing but the game he was playing; when he was working out a sum in arithmetic, no one could get a word or a look from him. In short, Mike seemed to be unable to do more than one thing at a time; but there was no doubt of the fact that what he did he did well. He was not a smart or clever boy, and yet he was considered by his teachers the best scholar in the school, and they said it was entirely owing to the fact that he gave all his attention to whatever he had to do.

[CONTINUED NEXT MONTH.]

This story will be of interest to every choir-boy.

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Libraries Purchased.

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Assets January 1st, 1895, including capital stock.....	\$9,562,599 92
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Surplus.....	2,244,269 10
	<u>\$9,562,599 92</u>

Surplus as to policy holders..... \$5,244,269 10

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